



THE

PRESBYTERIAN CHURCH

WITHIN THE FIELD OF THE

Presbytery of Westchester,

SYNOD OF NEW YORK.

1660-1889.

BY WILLIAM J. CUMMING,

STATED CLERK.

HARTFORD, CONN.:

PRESS OF THE CASE, LOCKWOOD & BRAINARD COMPANY.

1889.

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Ch. Hist.

PREFACE.

THE General Assembly of 1886 adopted, on the recommendation of the Permanent Committee of Arrangements for the One Hundredth General Assembly, the following :

“That . . . it be urged on all Churches, Presbyteries, and Synods . . . to arrange for the collection and publication of the facts of their history, and that the Presbyteries and Synods be requested . . . to forward two copies to the Stated Clerk of the General Assembly and to the Presbyterian Historical Society, respectively.” [Minutes of the General Assembly, 1886, p. 16.]

The preparation of a history of the Presbytery of Westchester was undertaken, at their request, by their historian, the late Rev. Charles W. Baird, D.D., who had been for years gathering material for a “History of the Church within the field of the Westchester Presbytery.” A few weeks later he finished his earthly course. The stated clerk was elected in April, 1887, to fill the vacancy. To him it seemed best simply to attempt a collection of material in its historical connection. It has been his aim to make the work as complete as its necessary limitations would permit, to secure the greatest possible accuracy, and to render its contents available by serviceable indices. The hope that no errors will be found is not to be entertained.

The entire collection of historical material, made by the late Dr. Baird, was very kindly placed at his disposal by Mrs. Baird, for which he desires to make grateful acknowledgment.

The following list gives the principal sources from which the facts presented in this work have been gleaned :

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The Constitution and Records of the Associated Westchester Presbytery, 1 vol. (Constant White, Esq., Yorktown, N. Y.)

Records of the Presbytery of Bedford, 3 vols. (Presbytery of Westchester.)

Records of the Presbytery of Connecticut, 1 vol. (Presbytery of Westchester.)

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The Presbytery of New York, by Rev. Samuel D. Alexander, D.D., 1888.

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A Brief History of the Presbyterian Church, by Rev. P. B. Heroy, 1874.

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BETHANY (N. Y.):

A Historical Discourse, by Rev. George W. F. Birch, D.D., 1888.

BRIDGEPORT FIRST (CONN.):

Memorial of Rev. Nathaniel Hewit, D.D., by Rev. Lyman Atwater, D.D., 1867.

DEEP RIVER (CONN.):

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GREENBURGH (N. Y.):

A Sermon, by Rev. J. L. Howell, 1860.

Manual, 1878.

HARTFORD FIRST (CONN.):

Historical Address, by Rev. J. Aspinwall Hodge, D.D., 1886.

IRVINGTON (N. Y.):

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MAHOPAC FALLS (N. Y.):

Historical Sermon, by Rev. Charles C. Wallace, 1878.

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Annual Statement, 1888.

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Semi-Centennial Anniversary, 1876.

PEEKSKILL SECOND (N. Y.):

Manual, 1872.

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Historical Sermon, by Rev. A. R. Macoubrey, 1877.

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Manual, 1869.

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Memorial of Rev. Joseph Harvey, D.D., by Rev. Henry F. Lee, 1873.

YONKERS FIRST (N. Y.):

Manual, 1856.

Manual, 1887.

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Sketch of the Religious Privileges of Van Cortlandtville, by C. A. Pugsley, 1881.

Complete History of Connecticut, by Benjamin Trumbull, D.D.

History of Putnam County, N. Y., by W. J. Blake.

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Diary of Rev. Silas Constant (Ms.) (Constant White, Esq., Yorktown, N. Y.)

W. J. CUMMING.

YORKTOWN, N. Y.,

Aug. 1, 1889.



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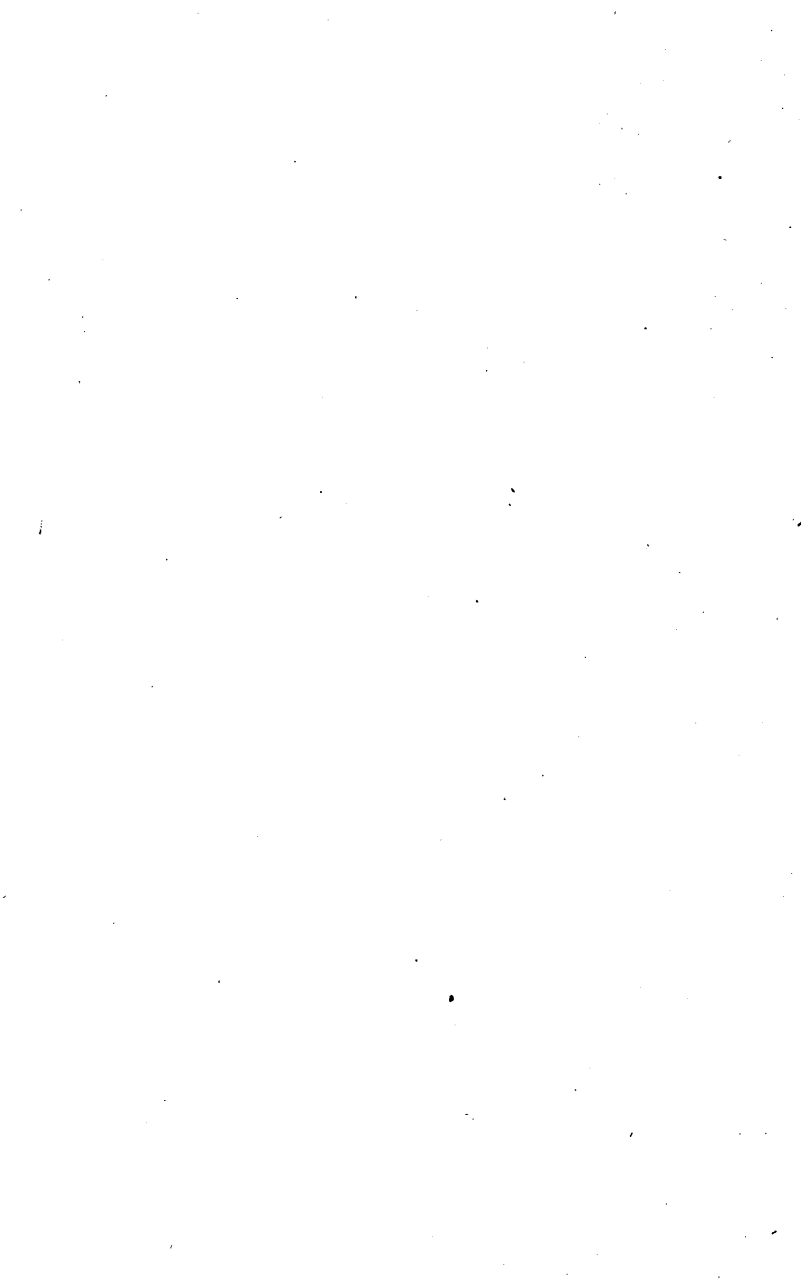
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CHAPTER I.

The Early Churches of Westchester and Putnam Counties, N. Y.

FOR the beginning of the Presbyterian Church within the field of the Presbytery of Westchester, we must look to Westchester and Putnam Counties, N. Y., and to their earliest settlement. Three distinct streams of immigration flowed into these counties in the 17th century, and through three different channels — the Hudson, Long Island Sound, and the Indian paths.

The Hollander came first and pushed his way northward along New York's great river, and founded settlements upon its banks. Purchases of land from the Indians were made as early as Aug. 3, 1639. By 1697, the entire river front was embraced in the manors of Van Cortlandt and Philipsburgh, and the "Ryck's Patent." There seem to have been Dutch settlers at Tarrytown by 1641. It is believed that interments were made in the Old Dutch Churchyard at that place between 1645 and 1655; without doubt there was a saw-mill at Yonkers as early as 1649, and settlers at Verplanck's Point by 1685. Between 1685 and 1690, the old Dutch church was built at Tarrytown.

The English came next. They founded Hartford in 1636, and New Haven in 1638. The Sound gave to the latter colony ready access to Long Island, and easy and safe communication with regions to the west. Villages sprang up in rapid succession in both quarters. Land was acquired in large blocks with indefinite boundaries from the Indians by purchase. Typical Yankee enterprise was stimulated by the Dutch claim to territory extending as far eastward as

the Connecticut River. April 2, 1655, Thomas Pell of Fairfield, Conn., laid claim to what is now called Westchester, under an Indian conveyance of Nov. 14, 1654. Shortly after the tract was settled from New England. Jan. 3, 1660, the first purchase was made by residents of Greenwich, Conn., of land in the vicinity of Rye. In July or August following, actual settlement probably took place.

Four years later ten families from Fairfield, Conn., under the auspices of Thomas Pell, who had been the leader in the migration to Westchester, located in the neighboring Eastchester. Most of the land along the Sound and the East River having been taken up, the colonists pushed into the interior by the Indian paths. Twenty-four men, with their families, from Stamford, Conn., in March, 1681, settled upon the cultivated lands of the Indians at what is now Bedford. These had been secured from the natives by purchase, Dec. 23, 1680, for £38 15s. The inhabitants of Rye had taken as they supposed, title to the White Plains, Nov. 22, 1683. Settlement was retarded, however, until about 1720, by the conflicting Richbell Patent. Thence immigration pushed rapidly through North Castle to the western and central portion of the Manor of Van Cortlandt, to what is now called Cortlandt, Yorktown, and Somers. By 1730 a sprinkling of settlers had occupied most of the cultivated lands of the Indians, and by 1750, the entire manor had become populated. The names of the settlers reveal that many of them came from Rye, New Rochelle, and Eastchester; others were from Long Island, Harrison's Purchase, and Ridgefield.

May 30, 1708, with the permission of the General Assembly of Connecticut, certain residents of Norwalk, Fairfield County, and Milford, New Haven County, among whom were some bearing the familiar names of Keeler, Bouton, and Whitney, purchased of the Indians a large tract, afterwards known as the Ridgefield Patent. The condition imposed was that settlement should be effected within four years. It is presumed that this was done, as letters patent were

granted to the same parties May 22, 1714. The boundary survey of 1731 showed that 50,000 acres of this tract lay in the "Oblong" or "Equivalent Lands," as they were called at the time, which by agreement between the authorities of the Colony of Connecticut and the Province of New York, made in Nov. 1683, were awarded to the latter as an offset to the loss of the towns of Greenwich, Stamford, Darien, Norwalk, New Canaan, and a part of Wilton.

By 1730 settlers from Connecticut had entered Philipse Patent, now Putnam County, and established for themselves homes in the present town of South East. Ten years later (1740), civilization had found its way to Carmel, and in 1745 families of Scotch extraction located at Patterson. It was not until 1743 that Pound Ridge was occupied by the white man and its soil laid under tribute. A few families from Stamford made the first settlement.

After the Dutch and English came the Huguenot. The revocation of the Edict of Nantes in 1685 drove them from their native land. A goodly number of them arrived in 1686 or 7; the largest contingent landed at Bonnefoy's Point in 1689. They settled on a portion of the Pelham Manor, 6,000 acres in extent, purchased by Jacob Leisler from John Pell; their descendants are found in all portions of the county.

It has not been our purpose to sketch fully the history of the settlement. Many points of interest have not been touched, and portions of the territory have received no attention. We have only attempted an outline by way of preparation for what is to follow.

The Puritan and the Huguenot sought the western continent for conscience sake. The Hollander, though coming for a different purpose, brought with him both preacher and teacher. The description given of the Pilgrim Fathers by their minister and elder fairly well represents them all: "We are all well weaned from the delicate milk of our mother country and inured to the difficulties of a strange land; the people are industrious and frugal. We are knit

together as a body in a most sacred covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we hold ourselves straitly tied to all care of each other's good, and of the whole. It is not with us as with men whom small things can discourage." The Dutch, French, and English were for the most part Calvinistic in theology, and Presbyterian or Independent in polity. Among the latter were a few Baptists, many Friends, and a sprinkling of the Church of England. We are fully aware that the charge has been made against the people by the missionaries of the Gospel Propagation Society and even by Col. Heathcote that they were irreligious. The latter says that "many, if not the greater part of them," were "a little better than in a state of heathenism." He also writes — "When I first came among them (1692), I found it (Westchester) the most heathenish county I ever saw in my whole life, which called themselves Christian, there being not so much as the least marks or footsteps of religion of any sort, Sunday being the only time set apart by them for all manner of vain sports and lewd diversions." Heathcote had a remedy for this fearful condition of irreligion. We give his own words — "Having the command of the militia, I sent an order to all the captains, requiring them to call their men under arms, and to acquaint them, in case they would not in every town agree among themselves to appoint readers and pass the Sabbath in the best manner they could, till such times as they could be better provided, that they should every Sunday call their companions under arms and spend the day in exercise." This may have been true of some localities, but that it represents the condition of the people at large is not borne out by the facts. It is to be remembered that these critics were zealous members of the Church of England, who were prejudiced against dissenters. The good Colonel's method may have been used in favor of the church to which he belonged.

From the very outset the people of each settlement had it in mind to gather themselves into a church, erect a house

of worship, and call a minister as soon as possible. To this they were incited by the laws of Connecticut, to which colony some of the plantations originally belonged. The General Court looked very carefully after the religious interests of the colonists within its jurisdiction. It chides the Rye people for not taking "due care to procure such an one as might carry on the work of the Lord on the Sabbath. May 19, 1681, it directed the committee appointed to look after the affairs of the "plantation upon the Hopp Ground and adjacent lands [Bedford] . . . to take care that there be a suitable lott layd out for the first minister of the place, and a lott for the ministry, to be and belong to the ministry forever." In the province of New York the Duke's Laws, framed from the laws then in force in New England, made provision by taxation for the building and repair of churches, the care of the poor, and the maintenance of the ministry. In 1662, two years after the purchase and settlement of Rye, the people set apart three acres on Parson's Point for the minister's use. To this more was added later. The Bedford people as soon as they were on the ground, March 21, 1681, resolved that "the town common" should be reserved, "and the meeting-house should be set upon the common so layd out, namely the rock called Bates his hill." Provision was made later for the minister by setting apart land for his use or by gift.

The deed by which John Pell and Rachel, his wife, convey to Jacob Leisler 6,000 acres, in what is now New Rochelle, for the Huguenots, mentions a gift of 100 acres "for the French Church erected or to be erected." Other settlements were not less earnest in making provision for religious service — Eastchester by 1665, Westchester 1674, White Plains 1727, Yorktown 1738, South East 1735, South Salem 1751, Gilead 1756, Patterson 1759, Pound Ridge 1760, North Salem 1764, Sing Sing 1768, and Red Mills (Mahopac Falls) 1784.

The settlements were not always able to provide a building or secure a minister at once. Rye had no completed

church edifice for sixty-seven years and no settled minister for seventeen years. Westchester waited nearly twenty years for both. Yorktown was without a house of worship for eight and stated preaching for thirteen or more. Others again were more fortunate. Bedford had a pastor in three years and a church in ten. South East could boast a log house of worship in 1735, five years after the coming of the first settlers, and a minister by 1740.

Such facts do not indicate that during these years the people were destitute of religious privileges. Services were held, when there was no pastor, consisting of prayer and the reading of the Scriptures and of a sermon. We have an account of one, witnessed by the Dutch Commissioners at Westchester, as early as 1656. "Mr. Baly made a prayer and Mr. Bassett read a sermon." It was probably at such meetings at Rye in 1669, that John Coe and Marmaduke Smith, who were represented to the General Court of Connecticut "as unsound and heterodox in their judgments, if not scandalous in their lives," taught. The Bedford people offered, October 15, 1689, to erect a frame house of worship, if Mr. Abraham Ambler, Sr. of Stamford, would come up as often as he could conveniently to carry on the Lord's day services. In 1692, at Eastchester, Samuel Casting was chosen "to read the bibell and other good sermon-books, and so carion the sabath days Exercises as according to our Honorable Col. Heathcuts order unto us," for which he was to receive a certain compensation contributed by the people.

Bedford belonged to the parish of Stamford, twelve miles distant. Rye was only six miles from Greenwich. South Salem was at first included in the Ridgefield Patent. Doubtless the ministers of the older churches, from which the settlers came, for the time being retained the spiritual oversight of their old parishioners. On special occasions, as Fast Day, Thanksgiving Day, and Sacrament Sabbath, the inhabitants of the new plantations would find their way back to the mother churches. Certainly after the Revolution, because they had neither minister nor house of worship,

some of the residents of Rye were attendants of the Second Congregational Church at Greenwich. Their fathers may have done the same a century earlier. The Huguenots of New Rochelle, according to tradition, in the early days when without a pastor, would set out on Communion Sundays at a very early hour, walk to the old French church at Pine Street, New York City, a distance of twenty miles, and return again the same day. We have the same authority for the statement that some of the residents of Yorktown attended services occasionally at White Plains (twenty miles).

The vitality of the religious instincts of the early settlers and the success that attended their efforts to establish the worship of God is shown by the existence of a religious service, and some form of church organization in all the settlements in this county in 1700. At that date in the province of New York, there were thirty-six churches—fifteen Dutch Reformed, four French Reformed, one German Reformed, thirteen English Presbyterian, two German Lutheran, and one Church of England. Of these we are concerned with but five—the Huguenot at New Rochelle, and the churches at Rye, Bedford, Westchester, and Eastchester. By October, 1762, when the Presbytery of Dutchess county was organized, these five had become nine, situated in Westchester and that portion of Dutchess county now known as Putnam—Rye, Bedford, White Plains, South East, Yorktown, Gilead, South Salem, Patterson, and New Rochelle. At Eastchester and Westchester under cover of the Act of 1693, the dissenters were put out of their houses of worship by the royal Governor, who inducted missionaries of the Church of England.

In some cases one or more out-stations were attached to a church, where preaching services and prayer-meetings were held under the supervision of the pastor and session. Yorktown had two, where, later, organizations were effected. Samuel Sacket, the first pastor, officiated occasionally, perhaps statedly, at Peekskill and Red Mills. His successor, Silas Constant, followed his example. From 1785-1791 he preached at the former place every two or three weeks, but

later apparently less frequently. The records of the Yorktown church show an annual subscription from 1787-1802 of £33, 6s., 8d. by the "Peekskill Trustees" or "Peekskill Society." At first the meetings were held in private houses; after the building of St. Peter's Church at the old village, in it. An effort seems to have been made to secure it for a "Union Church" by the Presbyterians in 1788. By July, 1797, a "new meeting-house" had been erected in the present village, probably upon the site now occupied by the First Church. Mr. Constant also attended to the religious needs of Red Mills. By 1784 a house of worship was erected, which was followed by a separate church organization September 12, 1790.

In 1788 a Congregational Church was gathered in Greenburgh, at what is now known as Elmsford. It was reorganized June 18, 1825, as a Presbyterian Church, and received under the care of the Presbytery of New York October 11th following. The people of Stephentown, now Somers, erected a house of worship on the Plain in 1799. September 7, 1806, it was called the Union Meeting-House, and a society was organized. In 1808 the church became known as "The Congregational Church of Somers." It was connected with the Associated Westchester Presbytery.

Religious services in the early settlements were held in private houses, or during the summer months in the open air. At Rye the people met for worship with Timothy Knapp.* Better accommodations were early provided. A log church was built at South East in 1735. There were houses of worship in the towns of Eastchester and Westchester by 1700. Before 1762 all our congregations were housed comfortably for the day for the most part in framed structures, better than the homes of those who worshiped in them. A church edifice was built near Sing Sing to accommodate the Presbyterians resident in that section in 1768.

We have already spoken of the provision made by the fathers of the Presbyterian Church within our bounds for

* Baird's History of Rye, p. 279.

the worship of God. We come now to speak more fully of the support of the ministry. Situated as the early settlers were it was no easy duty to fulfil. Their own expenses were extraordinary, and their resources were limited. The first years after their coming were those of hardship and privation. Log houses were to be constructed, the cultivated lands were to be fenced, the forest to be felled. Preparation must be made for the rigorous northern winter with which they were not unfamiliar. Their time was fully occupied, and money was scarce. Hardly any specie was in circulation before the French war of 1745, and paper money was not issued in Connecticut until 1709.* To provide for a minister according to our present method was out of the question. It is a matter of interest to learn how these difficulties were met. The usual method was the setting apart of land for the minister's use. The amount varied from a few acres to a good sized farm. This was done at Rye, Bedford, New Rochelle, Yorktown, South Salem, and Mahopac Falls. There are instances on record of a gift of land to individual ministers. Thomas Denham, who had the honor of being the first settled minister at Rye, and later at Bedford, was thus provided for at both places, and was also granted proprietary rights. William Tennent received from the town of Bedford more than three hundred acres as part compensation for his services.† In addition to the use or gift of land a stipend was allowed varying with the places and times from £10 to £100. Two different methods were employed to raise it. In Connecticut originally the inhabitants were called upon to "set down" what they were willing to give. In case of refusal "to pay a meet proportion," provision was made for rating "in some just and equal way." This rate could, if withheld, be collected by the civil powers.‡ Later a general system of taxation was adopted. In those portions of Westchester county, which were under the juris-

* Baird's History of Bedford Church, p. 30, foot note.

† Baird's History of Bedford Church, pp. 50-54.

‡ Baird's History of Rye, p. 283.

diction of Connecticut, this method was employed. It was enacted in the Duke's laws of 1665 in the province of New York. In Rye and Bedford, the town made provision for the ministry, and we have the record of the action taken. At the town meeting of the former November 17, 1670, a committee was chosen to secure a minister, and it was voted to allow "two-pence on the pound for the maintenance of a minister amongst us; that is to say, an orthodox minister."* In May of the following year (1671) the General Court appointed a committee to visit Rye in the matter of settling a minister, and in certain contingencies they were empowered to find the man and "insure to him a mayntenance to the value of forty pounds p^r annum, which the treasurer, by warrant to the constable of sayd Rye, shall order the gathering and payment thereof, with the Country Rate."† In Bedford all the temporalities of the church were cared for at the town meeting. Arrangements for the carrying on the church services, the calling of the minister, the fixing of the salary, the erection of a church edifice, the obtaining of a home lot, and the construction of a parsonage were attended to there. The system of taxation was continued until the Revolution, but after 1704 or 5, with the exception of a brief interval, the rates went to support a minister of the Church of England. So far as our investigation has gone, the remaining churches were supported from their origin by voluntary contributions.

A few examples of calls with compensation promised may not be amiss.

"december 26, 1699: The town [Bedford] by a maigor vote doth agre to give unto Joseph Morgan upon his coming to carry on ye ministry amongst us, seuerall particklars as followeth for his settlement:

"1ly to give him all yt rit of land e medow which the Town bought of Mr. Amblere e of his son John upon the condisions of his comming and macking his abode three years with us.

* Baird's History of Rye, p. 274.

† Public Records of Connecticut, vol. ii, pp. 142-3 (Baird's Rye, p. 274).

"2nly To build him a house two story high, twenty-seven foot long e twenty on foots wid with a leantu e a chambar chimbly, the condishans that if Mr. Morgan liveth e dyeth with us the house shall be his on e his ayres for euer, e othirwise if Mr. Morgan see cause upon any account to leave us, he shall pay to the town the ually of the chardg yt by an account taken thereof shall be giuen.

"3ly To giue him for maintainance for the first year forty pounds in good currant prouision paye and plant and mannure four acres of Land.

"4ly To maniage for years following and till ten acres of Land for winter grain—the produce of ye same for him yerly—and twenty pounds in good currant prouission paye and more hereafter as god shall inable us if he stands in need thereof—two pounds of the same to be Delivered at Stamford or horseneck, if he Desires it.

"5ly To cut and cart to his Dore all his fire wood from yeare to yeare.

"6ly to transport him and his family to bedford or to be at ye charg theire of."*

William Tennent's stipend was forty pounds per annum.† Samuel Sacket was called to Hanover (now Yorktown), at a salary of £65, parsonage and twenty-five cords of wood.‡ As money was scarce the stipend was oftentimes paid in what was called provision pay, which was rated in 1703 at Bedford as follows—winter wheat at 4s. 6d. per bu., rye 3s., flax 6d. a lb., beef, 1½d. a lb., pork 2½d. a lb.

At the organization of the State government all rates were abolished, and since then the churches of all denominations have been supported by voluntary contributions. Gifts of land are no longer made. The glebes have grown smaller and the stipends larger. Provision pay is now a thing of the past.

* Heroy's History of the Presbyterian Church at Bedford, pp. 6 and 7.

† Baird's History of the Bedford Church, p. 56.

‡ Historical Sermon, Yorktown, p. 10.

CHAPTER II.

Ecclesiastical Status of the Early Churches.

THE English in number were greatly in the majority, as compared with both the French and the Dutch, and to them we are indebted for all the early Presbyterian congregations save one, New Rochelle, which is the child of the Reformed Church of France. The English came from Connecticut and its plantations on Long Island. Their religious views were those of the places from which they had migrated. The religious establishment of that colony was their church, and that church they sought to establish in their new homes. We can best understand the nature of the offshoot by an examination of the parent stock.

The inhabitants of Connecticut in 1665, according to the commissioners of Charles II, were "for the most part . . . rigid Presbyterians." Gov. Leete writes, July 15, 1680, "Our people in this colony, are some strict Congregational men, others more large Congregational men, and some moderate Presbyterians; and, take the Congregationall men of both sorts, they are the greatest part of the people of the colony." The Synod of Saybrook (1708), and the Platform which they drew up, seen in the light of the causes which called it into existence, and of the attendant circumstances, seem to indicate a strong Presbyterian minority, with the balance of power in the hands of the moderate Congregationalists.

The doctrinal belief of the churches, according to Dr. Trumbull, the historian of Connecticut, was Calvinistic and their polity Congregational. We have the same authority for the statement that "during the term of about seventy

years from the settlement of Connecticut [1636-1706] the Congregational had been the only mode of worship." At the latter date the state of the churches, we are told, was lamentable with respect to general order, government, and discipline. Many of the churches ran into confusion from want of a more general and energetic government. Councils lacked the power to relieve the aggrieved or restore peace; and oftentimes councils were called against councils. It was not possible to bring difficulties to a final issue.

To meet these difficulties the General Court of the colony, May 13, 1708, summoned a Synod to meet at Saybrook. The ministers in each county, with the messengers from the churches, were to meet on the last Monday of June "to consider and agree upon those methods and rules for the management of ecclesiastical discipline, which by them shall be judged agreeable and conformable to the word of God." They were also to appoint two delegates to the Synod, which was to compare the results of the deliberations and draw up a form of ecclesiastical discipline and report to the Court at New Haven in October.

The Synod recommended the adoption of the Savoy Confession, the Heads of Agreement "assented to by the united ministers, formerly called Presbyterian and Congregational," and fifteen rules for the administration of discipline. According to these rules discipline in the individual church was vested in the elder or elders, subject to the consent of the brethren. Pastors and churches in each county constituted one or more consociations, before which all cases of scandal, occurring within their bounds, were to be brought. The judgment of the consociation was to be final. Refusal to obey such decisions on part of pastor or church was to be followed by the sentence of non-communion. The teaching elders in each county constituted an association, which was to meet twice each year for consultation and the determination of questions of common interest. In it was vested the power of examination and recommendation of candidates and the summoning of councils for the trial of their own members.

"Though the Council were unanimous in passing the platform of discipline, yet they were not all of one opinion. Some were for high consociational government, and in their sentiments nearly Presbyterian; others were much more moderate and rather verging on Independency; but exceedingly desirous of keeping the unity of the spirit in the bond of peace, they exercised great Christian condescension and amicable-ness towards each other." (Trumbull's Complete History of Connecticut, p. 487.) The Saybrook Platform was adopted by the General Court and became the religious constitution of the colony. Though strenuously opposed by some of the churches, it was accepted by most.

By the adoption of the Saybrook Platform the Savoy Confession became the creed of the churches. According to the Heads of Agreement, however, the doctrinal portion of the Thirty-nine Articles of the Church of England and the Westminster Confession and Catechisms were doctrinal equivalents. The Platform, too, established "consociationism" as a constituent part of the ecclesiastical machinery for the government and discipline of the churches. "The Consociation," according to Rule IV of the Litchfield North Consociation, "is a Standing Council, both judicial and advisory, competent to ordain, dismiss, and discipline Pastors; unite, organize, and discipline churches; to revise the decisions of the constituent churches, and to consult their general welfare." Article II, Old Consociation of Fairfield County, asserts the power of the Consociation "authoritatively, juridically, and decisively to determine ecclesiastical affairs." Opinion on this subject was divided in the colony. Most of the churches held that it was a Presbytery, while a minority esteemed it only a stated Council. "Dr. Bellamy (1744), held that a church receiving the Saybrook Platform departed from Congregational principles." "Consociationism leads to Presbyterianism; Presbyterianism to Episcopacy; Episcopacy leads to Roman Catholicism; and Roman Catholicism is an ultimate fact"—is the testimony of Dr. Emmons.

"Scarce any are ignorant that the discipline in Connecticut verges towards Presbyterianism" — writes John Cotton of Plymouth (1772).

We have a very conclusive statement from the Hartford North Association (1799), to the effect "that the constitution of the churches, founded on the common usages and Confession of Faith, Heads of Agreement and Articles of Church Discipline, adopted at the earliest period of the settlement of that State, is not Congregational, but contains the essentials of the government of the Church of Scotland or Presbyterian Church in America, particularly as it gives a decisive power to ecclesiastical councils; and a Consociation, consisting of ministers and messengers, or a lay representative from the churches, is possessed of substantially the same authority as a Presbytery. . . . The churches, therefore, in Connecticut at large, and in our district in particular, are not now and never were, from the earliest period of the settlement, Congregational Churches, according to the ideas and forms of church order contained in the Book of Discipline, called the Cambridge Platform. There are, however, scattered over the state ten or twelve churches [unconsoiated], which are properly called Congregational." The polity of the Connecticut churches in the eighteenth century, therefore, as a whole was a compromise between Congregationalism and Presbyterianism.

Our early churches were founded by Connecticut Congregationalists or Presbyterians, and no doubt all shades of opinion were represented. The deed to the land upon which the Yorktown church stands, which stipulates that it is for the use of a Presbyterian congregation exercising worship "according to the form of worship used and exercised by the now established Presbyterian Church government in that part of Great Britain called Scotland, and for no other purpose or intent whatsoever," the existence of an eldership as early as 1763, and the division of 1806, may indicate the presence of a strong Presbyterian element. The apparent willingness of the Salem people to adopt

the Presbyterian polity (Sept. 29, 1763) looks in the same direction.

On the other hand, we discover apparently strong Congregational tendencies in the churches of the Philipse Patent and of North Salem. The Second Church (Patterson) was without a bench of elders until 1804, the First Church (South East) until 1827, North Salem until 1832, and the West Congregation (Gilead) until 1835. The apparent absence of friction in most of our churches in the change from consociation to Presbytery, the rapid extension of the Associated Presbyterian movement, and the return again to the Presbyterian Church, bear witness to the presence of a large number, to whom either denomination was acceptable. The churches of Rye, Bedford, South Salem, South East, Patterson, and Gilead were originally connected with the old consociation of Fairfield County and later with the Eastern Consociation of the same county. Most of the early pastors were from that colony. Among the few exceptions were William Tennent and Samuel Sacket. The churches to which they ministered were the only ones with ruling elders prior to the organization of the Presbytery of Dutchess County.

Various influences were at work to bring about a change in ecclesiastical connection. The settlement of the boundary dispute, which politically separated the English settlers in the province of New York from their nearest neighbors on the east, the fact that the affiliated churches over the border belonged to an establishment from which they were necessarily cut off, the influence of William Tennent and Samuel Sacket, who were members of Presbyteries, of Elisha Kent, "who favored an influential and decided authority" over the churches, of Joseph Peck, a graduate of Princeton, of Solomon Mead, who with Kent and Peck formed the Presbytery of Dutchess County, and of John Smith who had united with the Presbytery of New York, the strong Presbyterian sentiment of New York — these combined effected the slight change which took place.

Through Tennent, undoubtedly, the church at Bedford became at least indirectly connected with the Presbytery of Philadelphia. Samuel Sacket was installed in 1743 by the Presbytery of New Brunswick over the churches of Crompond (Yorktown) and Bedford. Their connection with that body probably dates from that year. The latter became connected with the Presbytery of Suffolk, we presume, when Sacket, its pastor, was received May 22, 1751. April 4, 1753, that church, possibly dissatisfied with the Presbytery's decision as to its obligation to pay Mr. Sacket's salary, though he had changed his views on the subject of baptism, requested a dismissal to the Western Association of Connecticut. The decision was postponed and the change was never made. Crompond probably came under the care of the Presbytery of Suffolk, when Samuel Sacket was installed pastor by that body about 1753. In 1752 the churches at Rye and White Plains, through their pastor, John Smith, were brought into connection with the Presbytery of New York.

At this time, in the northern portion of our field, the separation of the churches there from the Connecticut churches was becoming more and more apparent. They were not subject to the same laws, and their connection with consociation was only nominal. They were really, in the language of Elisha Kent, "under no ecclesiastical judiciary." The separation which had taken place was simply recognized when the Fairfield East Consociation at Danbury, Aug. 1, 1763, ruled out of the council the pastors and delegates of the Philippi (South East) and West Philippi (Gilead) churches because they had no right there, as the consociation "was designed for churches in the colony of Connecticut."

LIST OF CHURCHES.

NAME.	Ecclesiastical Connection.	Pastors and Stated Supplies.	Term of Service.
1. RYE—			
Old Consociation of Fairfield	County, Conn., . . .	Eliphalet Jones, . . .	1674
Fairfield East Consociation, .		Peter Prudden, . . .	1675
Pres'tery of New York, 1752, .		Thomas Denham, . . .	1677-1684
		John Woodbridge, . . .	1684-
		Nathanael Bowers, . . .	1697-1700
		Stephen Buckingham, . . .	1720-1722
		John Walton, . . .	1723-1728
		Edmund Ward, . . .	1728-1729
		John Smith, P., . . .	{ Dec. 30, 1742 Feb. 26, 1771
2. BEDFORD—			
Old Consociation of Fairfield	County, Conn., . . .	Thomas Denham, . . .	1684-1689
Pres. of Philadelphia, 1720, .		Joseph Morgan, P., . . .	1700-1702
Pres. of New York, 1732, . .		John Jones, . . .	1702-1705
Pres. of New Brunswick, 1743, .		William Tennent, . . .	1720-1727
Presbytery of Suffolk, 1751, .		Henry Baldwin, . . .	1727-
		Robert Sturgeon . . .	1732-
		Samuel Sacket, P., . . .	{ Oct. 12, 1743 Apr. 4, 1753
		Eliphalet Ball, P., . . .	{ Jan. 2, 1754 Dec. 21, 1768
3. WHITE PLAINS—			
Old Consociation of Fairfield	County, Conn., . . .	John Walton, . . .	1723-1728
Fairfield East Consociation, .		Edmund Ward, . . .	1728-1729
Presbytery of New York, 1752.		John Smith, P., . . .	{ Dec. 30, 1742 Feb. 26, 1771
4 "PHILLIPS PRECINCT," 1ST, PHILIPPI (SOUTH EAST) —			
Fairfield East Consociation, .		Elisha Kent, P., . . .	{ 1740- July 17, 1776
5. CROMPOND, HANOVER, (YORKTOWN) —			
Pres. of New Brunswick, 1743, .		Sam'l Sacket, H. M., . . .	{ 1742- Oct. 12, 1743
Presbytery of Suffolk, 1753, .		Samuel Sacket, P., . . .	{ Oct. 12, 1743 June 15, 1749
		James Davenport (?), . . .	1752-1753
		Samuel Sacket, P., . . .	{ April, 1753 April, 176c
		Supp'd by Pres. of Suffolk, .	1760-1761
		Samuel Sacket, P., . . .	{ Oct., 1761 June 5, 1784

NAME.	Ecclesiastical Connection.	Pastors and Stated Supplies.	Term of Service.
6.	WEST PHILIPPI, "GREGORY'S PARISH" (GILEAD) —		
	Fairfield East Consociation, .	James Davenport,* .	1752-1754
		Ebenezer Knibloe, P.,	{ Feb. 17, 1756
		Elnathan Gregory, P.,	{ Aug. 29, 1759
			. 1760-1770 (?)
7.	"PHILLIPS PRECINCT," 2D, (PATTERSON) —		
	Fairfield East Consociation, .	James Davenport, (?) .	1752-1754
		Joseph Peck, P.,	{ Mar. 29, 1758
			{ Feb. 8, 1769
8.	SALEM (SOUTH SALEM) —		
	Fairfield W. Consociat'n, 1752,	Solomon Mead, P., .	{ May 20, 1752
			{ Sept. 4, 1800

* West Philippi paid only one-third of his compensation. Other churches near at hand doubtless contributed the rest. We presume that they were Phillips Precinct, 2d, and Crompond. Statement is based on letter of Mr. Davenport, dated September, 1752.

CHAPTER III.

*The Civil Status of the Early Churches.**

CHARLES II instructed his commissioners sent out in 1664 to "be very careful . . . that nothing be said or done from which the people there may think that there is any purpose in us to make any alteration in church government, or to introduce any other form of worship among them than what they had chosen." The "Duke's Laws" promulgated at Hempstead, March, 1665, which were founded upon the laws in force in New England, required that any minister "desiring to officiate within the government must produce credentials from some Protestant bishop or ministers within some part of his Majesty's dominions, or the dominions of any foreign prince of the Reformed religion." † Provision was also made for the building and repair of churches, the maintenance of the ministry, and the relief of the poor by taxation. The taxes necessary for these purposes were to be levied by "eight of the most able men of each parish called 'overseers,' chosen by a majority of the householders." These, in connection with the constable, were to choose two of their number to be "church-wardens." While all faiths, except the Roman Catholic, were to be tolerated, the choice of the minister lay with the majority of the householders. From Gov. Andros we learn that in 1678 the towns were obliged to build churches and provide for the ministry, and that the Pres-

* We acknowledge our great indebtedness to the article by the late Rev. Charles W. Baird, D.D., on the Civil Status of the Presbyterians in the Province of New York, in the Magazine of American History, October, 1879.

† Baird's Civil Status, etc., p. 596.

byterians and Independents, who were the "most numerous and substantial,"* were anxious to do so.

There was no change in the royal instructions until Gov. Dongan was sent out in 1682. In addition to what had been charged upon his predecessors, he was also enjoined to take especial care that "the Book of Common Prayer, as it is now established, [be] read, each Sunday and Holyday and the Blessed Sacrament administered according to the Rites of the Church of England"; that "noe minister be preferred by you to any Ecclesiastical Benefice . . . without a certificate from ye most Reverend the Lord Archbishop of Canterbury, of his being conformable to ye Doctrine and Discipline of the Church of England"; "that Books of Homilys and Books of the 39 Articles of ye said Church of England bee disposed of to every of ye said churches and that they bee only kept and used therein"; "that noe schoolmaster bee henceforth permitted to come from England & to keep school . . . without the license of the said Archbishop of Canterbury."† To the governor was given the power of "Collating to Benefices."

The impression left upon our minds from the reading of these instructions is that a change of policy was intended, and that the Establishment of England was to be imposed upon the province. However, Dongan went no further than to see to it that the Duke's laws were carried into effect, so that each town should do their duty in maintaining a minister. The people up to this time, and even as late as Lord Cornbury's administration, had ministers of their own choice, and no complaint was made. The instructions given to Dongan were repeated in almost identical language (with the exception that the Bishop of London's name is substituted for that of the Archbishop of Canterbury) to the different governors by William and Mary, Anne, George I, George II, and George III.

* Baird's History of Rye, p. 288.

† Scharf's Hist. of West. Co., Vol. I, p. 104.

Opinions differ as to the significance of these instructions. Some claim that it lay in the royal prerogative to make laws for the colonies. These instructions, in their judgment, were "binding constitutions." * Lord Mansfield and Blackstone are cited to that effect. The granting of the Colonial Assembly is given as an instance of the exercise of this right by William and Mary. It is affirmed that the "Act of Uniformity" of Charles II, and that of "Toleration" of William and Mary, applied to all the subjects of the realm. The king, they believe, is bound by his coronation oath to maintain the Established Church throughout his dominions.† Others, again, deny each one of these allegations. They vest all legislative authority in the Parliament; Blackstone and West are cited against the extension of the acts of Uniformity and Toleration to this country.‡ The instructions of Charles II and James II, and the commission of George II, given in 1728 to the Bishop of London, which confines his spiritual jurisdiction in the American colonies to the churches where divine worship is held according to the rites of the Church of England, in their judgment, indicate a purpose not to interfere with the existing churches.§ The offices established by the Duke's Laws, the instructions given to the governors, the claims made by those officials, the pretensions of the missionaries of the Gospel Propagation Society, look in the direction of an Establishment. While we may not be able to discern the royal motives nor settle even to our own satisfaction questions of English law, we are able to trace the consequences of the instructions given.

The suggestion for the passage of an act by the General Assembly for the suitable maintenance of a minister in every town came from Gov. Slougher in 1691. It was not, however, until 1693, when Gov. Fletcher was chief magistrate,

* Scharf's Hist. of West. Co., Vol. I, p. 106.

† Scharf's Hist. of West. Co., Vol. I, p. 106.

‡ Baird's Civil Status, etc., pp. 612 and 624.

§ Baird's Civil Status, pp. 612-614.

and on his recommendation, that "*An Act for Settling a Ministry and Raising a Maintenance for them in the city of New York, County of Richmond, Westchester, and Queens County, was passed.*" It provided that within a year at the places named in the act "a good, sufficient Protestant Minister" should be called. Westchester County was divided into two parishes, one to include Westchester, Eastchester, Yonkers, and Pelham, and the other Rye, Mamaroneck, and Bedford. To each was to be assigned a minister. The stipend was fixed at £50, to be raised by taxation. The freeholders were to choose annually ten vestrymen and the vestrymen two church wardens, by whom conjointly the ministers were to be called. The former, in conjunction with the justices of the peace, were to levy the taxes for the support of the minister and the relief of the poor. All former agreements with ministers were to remain in force.

Fletcher sought in vain for the insertion of a clause granting to the Governor the right of inducting ministers. According to Lewis Morris, afterwards Chief Justice, the Assembly meant by the expression "a good, sufficient Protestant Minister" a dissenter.* This was the interpretation of the people, who nominally conformed to the requirements of the law. At Rye and Westchester we find that the officers called for in due time were elected. It was not, however, until the year 1695, when the vestry of New York called a dissenting minister that any official interpretation of the act was given. Fletcher held that since "no Protestant Church admits of such officers as Church Wardens and Vestrymen but the Church of England,"† therefore the minister must be of that persuasion. The Assembly of this year declared "that the Vestrymen and Church Wardens have power to call a Protestant Dissenting Minister, and that he is to be paid and maintained according as the Act directs."‡

* Baird's Civil Status, etc., p. 597.

† Baird's Civil Status, pp. 596-7.

‡ Baird's History of Rye, p. 292.

In 1692 there came from England a man who was to play an important part in the ecclesiastical troubles of Westchester. This was Col. Caleb Heathcote.* He settled at Mamaroneck and became lord of the Manor of Scarsdale. At this time, according to his own statement, there were "scarce six in the whole county who so much as inclined to the church."† He was soon elected church warden in both parishes, in one of them, so he writes, to secure his influence with the Governor in favor of Warham Mather. He refused to do this on the ground that that official could not induct a dissenter. He proposed, however, a compromise. The parish was a large one and could support two ministers. He advised that a French Protestant minister, Mr. Boudet, who had been ordained by the Bishop of London, should be called to the living and maintained as provided by the Act of 1693; Mr. Mather was to remain and his support provided for by voluntary contributions. To this the vestry agreed but afterwards withdrew their consent, as Heathcote believed, through the influence of Mather. He then made it his business "to devise ways to gett him out of the country." He seems to have succeeded in the course of a few years (1701).‡ He evidently believed that the Church of England had been established here by law, and, he admits, it was his purpose to bring the people over to the church." Mr. Boudet was settled over the Huguenot Church at New Rochelle and went with those who seceded to the Church of England in 1710. §

The churches of Eastchester and Bedford about the beginning of 1700, called Joseph Morgan and asked consent of the Governor to his induction. This was refused. These towns then sought to be relieved from the operation of the act, in order that they might have a ministry of their own choice. The General Assembly showed their willingness,

* Scharf's History of West. Co., vol. I, p. 472 *d* and 472 *e*.

† Scharf's History of West. Co., Vol. I, pp. 472 *d* and 472 *e*.

‡ Scharf's History of West. Co., Vol. I, p. 810.

§ Scharf's History of West. Co., Vol. I, p. 693.

at least so far as Eastchester was concerned, by passing an act making it a separate parish. It was not, however, approved by the house government.*

Col. Heathcote seems to have had much to do with the coming of the missionaries of the Gospel Propagation Society to Westchester County. Joseph Morgan was at Eastchester when John Bartow, who had recently come from England, was inducted into the parish of Eastchester, Westchester, Yonkers, and Pelham by Lord Cornbury, Nov. 19, 1702. At this time Westchester was without a pastor. April, 1704, Thomas Pritchard was made rector of the parish of Rye, Mamaroneck, and Bedford. A few months later he was recalled, and in 1705 George Muirson took his place. Most, if not all, of the churches of these parishes were used for the services of the Church of England.

There is abundant evidence of dissatisfaction among the people. Bartow writes that the means employed at Eastchester to prevent and disturb his settlement were frustrated by Lord Cornbury. He complains later of the burden of planting the established church "amongst prejudiced, poor, and irreligious people." The vestry in some parishes in the province declined to allow the rector to take part in their proceedings, and sums raised by taxation were paid towards the support of the dissenting minister.† No. 62 of Lord Cornbury's instructions implies it. The strongest and most persistent opposition within our bounds took place at Bedford. John Jones was then (1702-1705) pastor. The opposition to Pritchard and Muirson was led by him and Zachariah Roberts, justice of the peace. Jones preached with great bitterness. The people were thoroughly aroused. Minister and justice were arrested and taken before the Governor and Council, who compelled the one to give security in £25 for his appearance and remanded the other to the custody of the sheriff until the next session of the

* Scharf's History of West. Co., Vol. II, p. 723. Baird's History of the Bedford Church, p. 34.

† Baird's Civil Status, p. 604.

Supreme Court. One of the incumbents calls the inhabitants of Bedford "a very wilful, stubborn people,"* and they were known much later "as the most rigid and severe of all the dissenters."

Lord Cornbury, in his address to the Assembly in 1705, speaks of these "difficulties, which some very worthy ministers of the Church of England have met with in the getting the maintenance settled upon them," and recommends the passing of an act explanatory of that of 1693, in order that the troubles alluded to may not recur. He further recommends the extension of the act to the towns on the east end of Long Island. An act was passed, making better provision for the support of the ministry in the parishes named in the act of 1693. It was not extended to others. The right to induct was conceded to the Governor. The last section disclaimed any intention "to abridge or take away the Indulgence or Liberty of Conscience granted and allowed to any other Protestant Christians, by any Law, or Statute of the Realm of England, or of this Plantation; anything in this Act contained to the contrary thereof, in any wise notwithstanding."† Subsequent legislation went no further. The Church of England, as an establishment, notwithstanding the efforts of the royal governors, was confined to the city of New York, the counties of Richmond and Queens, and to the two parishes of Westchester.

John Jones left Bedford in 1705 and Joseph Morgan Eastchester in 1708. Through inability to support an Episcopal minister by taxation and a Presbyterian or Independent by voluntary contributions, Bedford was without a dissenting ministry for fifteen years (1705-1720) and Rye for twenty (1700-1720). In Eastchester and Westchester there was a silent acquiescence in the state of affairs, perhaps through the influence of the powerful Heathcote and the moderation of Bartow. Eastchester, however, enjoyed the services of William Tennent from November, 1718, to

* Baird's History of the Bedford Church, p. 38.

† Baird's Civil Status, p. 603.

May, 1720. George Muirson and his successor, Christopher Bridge, in the rectorship of Rye, did much to conciliate the people of that parish. 1720, Tehnent was called to Bedford and Buckingham to Rye. The opportunity was given by the vacancy of three years from the death of Mr. Bridge (May 22, 1719) to the induction of Robert Jenney (June 7, 1722). During this period the rate was not gathered.* From this time to the Revolution both churches had pastors to their liking.

The results in this county of the legislation to which we have referred, as enforced by the royal governors, was the loss to Presbyterianism of the churches of Eastchester and Westchester, the division of the Huguenot church of New Rochelle and the church at Rye, and the payment of rates for the support of a ministry, whose services they did not want. The church edifices at Eastchester, Westchester, and Rye, built at the expense of the several towns, were taken from the dissenters for the use of missionaries of the Gospel Propagation Society. Bedford alone retained its house of worship. At Rye the glebe passed into the possession of the rectors of the parish. Soon after 1720 a lawsuit was instituted for its recovery. The dispute was in the courts until 1749, a period of nearly thirty years. A portion of the land seems to have been recovered.†

It must not be supposed that no efforts were put forth by the people for the repeal of a law which had been unfairly interpreted. As early as 1699 a petition was presented to the General Assembly and a bill was passed granting to every town full power to call and settle a minister by a majority vote of the people. It failed to receive the approval of the Governor and Council, apparently because in their judgment the royal instructions established the Church of England in the province. Nothing further seems to have been done for seventy years. A bill was introduced by Col. Lewis Morris, member for the Borough of

* Baird's History of Bedford Church, p. 44.

† Baird's History of Rye, pp. 296, 297, and 322.

Westchester, April 8, 1769, entitled "*An Act to exempt all protestants in the counties of Westchester, New York, Queens and Richmond from any taxation for the support of the ministers of the Episcopal denomination.*" It was passed May 15th, but failed to receive the approval of the Council. November 30, 1769, John Thomas, a member from Westchester county, brought in a bill entitled "*An Act to exempt protestants of all denominations from paying any clergyman by compulsory taxation.*" At the same session Charles De Witt of Ulster County presented one entitled "*An Act to exempt the inhabitants of the counties of Westchester, New York, Queens and Richmond from taxation for the support of the ministers of churches to which they do not belong.*" These bills were amended and passed by the Assembly, but rejected by the Council. It became evident that nothing favorable need be expected from the royal Governors and Council. The people were not relieved from their unjust burdens until the province of New York became a State.

The royal Governors not only sought to effect the establishment of the Church of England; but they refused to incorporate the Presbyterian churches. This favor was granted to the Episcopal church of Rye December 19, 1764, and doubtless to others of the same denomination. Inability to incorporate, to the country churches, while an injustice, was no great injury—to the Presbyterian Church of New York it was a great inconvenience. They were obliged to convey the fee-simple of their church property in Wall Street to a committee of the General Assembly of the Church of Scotland.* This was done in 1730. Dr. John Nicoll, a member of that church, who died in 1743, desired to make them residuary legatee, the income of the bequest to be used for the relief of their poor. He accomplished his purpose legally by making "the Moderator of the General Assembly of the Church of Scotland, the Moderator of the Presbytery of Edinburgh, the Principal of the College of Edinburgh, the Professor of Divinity therein, and the Pro-

* Baird's Civil Status, p. 607.

curator and Agent for the Church of Scotland," and their successors in office forever, trustees.†

Six times between 1720 and 1775 that church applied for incorporation—four times to the Governor and Council and twice to the King in Council. The first was made in March, 1720—the Council of the province recommended that the application be granted. The rector and church wardens of Trinity Church objected, and the request was referred to the Lords of Trade, who took no action. Soon after it was renewed, but objection being again offered, nothing came of it.

Four years later it was made for the third time and referred a second time to the Lords of Trade; and though their legal adviser, Mr. West, advised that "by law such patent of incorporation might be granted," no response came. In 1759 the fourth petition was made to the Council with no better result. Seven years later, in 1766, the Presbyterian Church for the fifth time sought legal recognition from the King in Council. It was referred to the Lords of Trade, and by them to the Council in New York. The latter pleaded precedent; the Archbishop of Canterbury saw nothing formidable in it, but thought it safe not to grant it. The Lords of Trade saw nothing unreasonable in it, but doubted whether the coronation oath would permit the King to comply. The sixth and last attempt was made in conjunction with other churches in 1775. It was to the same tribunal as before. The Governor, Tryon, was empowered to act favorably, provided that the Council and law officers of the province deemed it in accordance with the laws of the realm. The charter was approved by the Council. With their approval it went to the King's attorney for his opinion. Neither charter nor opinion were forthcoming. The Revolutionary struggle and the independence of the colonies rendered further effort in the same direction unnecessary.

These attempts to secure a simple act of incorporation, though they proved a failure so far as their immediate pur-

* Baird's Civil Status, p. 607.

pose was concerned, were by no means in vain. The action of the provincial and royal authorities in refusing so reasonable a request led to a discussion in the public press extending over a quarter of a century. It was carried on largely by "the Presbyterian lawyers," William Smith, William Livingston, and John Morin Scott, assisted by the pastor of the Wall Street Church, Alexander Cumming. It enlisted the sympathies and called attention to a subject, soon to be settled in the formation of the first constitution of the State of New York. The people were educated and the way prepared for the separation of church and state, and the placing of all branches of the Christian Church upon an equal footing.

CHAPTER IV.

The Presbytery of Dutchess County.

THE following extract from the "Minutes of the Presbytery of Dutchess County in the Province of New York," gives the reason for its organization :

"At a Meeting of the Rev. Messrs. Elisha Kent, Pastor of the First Church in Phillips Precinct, Solomon Mead, Pastor of the Church in Salem, Joseph Peck, Pastor of the Second Church in Phillips Precinct; at Phillips Precinct 27 October, 1762.

"Whereas the Churches under our Watch and Care are not in Subjection to any Ecclesiastical Judicatory and finding it necessary to come into some proper method for Church Discipline the better to maintain that Beauty, Harmony and Regularity, the Lord Jesus Christ, the Great Head and King of his Church, has been graciously pleased to establish:—After Solemn Prayer to God for Light and Direction in this Important Affair, we took the matter into Serious Consideration and unanimously resolved to accept the Plan of Church Government used in North Britain, and did accordingly adopt the Westminster Confession of Faith and larger and shorter Catechisms, as our Confession of Faith and the Directory for Worship and Discipline used by the Said Church, to be our Rule of Worship and Church Discipline; agreeable to which, as we belonged to no Ecclesiastical Judicatory, we all in the most amicable manner unanimously agreed to form ourselves into a Presbytery, which we accordingly did and Chose Mr. Kent Moderator, and Mr. Peck Clerk, when after free Conversation upon the Affair, it was resolved, that it be farther Considered at our next Meeting; then adjourned to the first Tuesday in January next, to meet at Salem."

The same persons met at the appointed time, and deeming that it was "for the Interest of Religion to be regularly constituted a Presbytery . . . they unanimously resolved to apply to the Reverend Synod of New York and Philadelphia at their next Meeting, to be by them Constituted a Presbytery, and to be joined to and acknowledged by that venerable Body as such." Mr. Mead was appointed to present the petition. On account of the prevalence of small-pox in Philadelphia, he did not attend, but sent it by the hand of

Rev. Mr. Bostwick of the Presbytery of New York. The following answer was read at the next meeting of the Presbytery, held at Bedford, June 28, 1763 :—

“At a Meeting of the Synod of New York and Philadelphia, in Philadelphia, An. Dom. 1763, 28 May, 9 o'clock A. M. A Request was bro't in from a Presbytery in New York Government to the East of the North River; desiring to be incorporated with this body, and that some members of the Presbyteries of New York and Suffolk, which are contiguous, may be allowed to be joined with them in a Presbyterial Capacity.

“After Several Members of this Body had given full Satisfaction concerning their Character and their good Standing in the Churches :—And the Synod being assured that it was not from any Unbrotherly or unfriendly Views, nor from any Disaffection to the Neighboring Churches, that they desired to become members of this Body: It is agreed to grant their Request:—Provided they adopt our Westminster Confession of Faith and Catechisms, and engage to observe the Directory as their Plan of Worship and Government, according to the Agreement of this Synod.

“It is allowed that Mr. John Smith and Mr. Chauncey Graham join with them;—and from Suffolk Presbytery Messrs. Samuel Sackett and Eliphalet Ball; and that they be called by the Name of Dutchess County Presbytery; and that the Rev. David Bostwick procure a Copy from the Clerk of the Synod, and send it to them to notifie them of our Determination.

“A true Copy.

“Signed per Order,

“per Wm. Kirkpatrick } Asst. Clerk
of the Synod.”

After the reading of the above, it was voted that

“The Presbytery do agreeable thereto, heartily, Cheerfully and renewedly adopt the Westminster Confession and Catechisms, and engage to observe the Directory for Worship and Government, and do Cordially accept the worthy Members of the Presbyteries of New York and Suffolk, which the Synod have allowed to join us; of whom are present Rev. Messrs. John Smith, Samuel Sackett and Eliphalet Ball.”

No return was made to the Synod until the session of May, 1766. At that meeting, held in the city of New York, all the members of the Presbytery were present with the exception of Solomon Mead and Samuel Dunlop. The following is the minute of the Synod :—

“The Presbytery of Dutchess County, being present, report that they have complied with the stipulations of the Synod in the year 1763, and have adopted the Westminster Confession of Faith and Catechisms, together with the Directory for worship and discipline, according to the usage of this Synod, as

appears from their minutes, which were produced and read; and certain members of the said Presbytery being present, were allowed to take their seats accordingly."

ROLL OF MINISTERS.

NAME.	CHURCH.	ENROLLED.
1. Elisha Kent, P.,	Phillips Precinct, 1st,	Oct. 27, 1862, *July 17, 1776
2. Solomon Mead, P.,	Salem,	" " †Oct. 22, 1795
3. Joseph Peck, P.,	Phillips Precinct, 2d,	" " †May 17, 1769
4. John Smith, P.,	Rye and White Pl's,	June 28, 1763, *Feb. 26, 1771
5. Samuel Sacket, P.,	Yorktown,	" " *June 5, 1784
6. Eliphalet Ball, P.,	Bedford,	" " §May 18, 1786
7. Chauncey Graham, P.,	Rumbout,	*March 30, 1784
8. William Hanna, P.,	Albany,	Oct. 18, 1763, †July 15, 1767
9. Samuel Dunlop, P.,	Cherry Valley,	Sept. 9, 1765, §Dec. 8, 1783
10. Wheeler Case, P.,	Poughkeepsie,	Nov. 12, 1765, *Aug. 24, 1791
P.,	Charlotte's Precinct.	
S. S.,	Pleasant Valley.	
11. Ichabod Lewis, P.,	White Plains,	Oct. 12, 1769, *April 8, 1793
P.,	Sing Sing.	
P.,	Philippi.	
S. S.,	Red Mills.	
12. Samuel Mills, P.,	Bedford,	Dec. 13, 1769, †Oct. 14, 1789
S. S.,	Fredericksburgh.	
13. Benjamin Strong, S. S.,	Pound Ridge,	May 9, 1770, §Oct. 12, 1774
14. David Close, P.,	Fredericksburgh,	Nov. 24, 1772, *1783
S. S.,	" West,	
15. Blackleach Burritt, S. S.,	Pound Ridge,	June 16, 1774, †May 8, 1794
S. S.,	Crompond.	
16. Silas Constant, P.,	"	May 18, 1786, †May 8, 1794
S. S.,	Red Mills.	
17. John Davenport, P.,	Bedford,	May 18, 1786, †Sept. 18, 1793
18. Benj. Judd, P.,	Pound Ridge,	Oct. 16, 1788, †May 6, 1795
19. Jehu Minor, P.,	Philippi,	Feb. 1, 1792, †Oct. 22, 1795
20. Methuselah Baldwin, P.,	Pleasant Valley,	Nov. 6, 1793, † " "

ROLL OF CHURCHES.

NAME.	Connection Began.	Pastors and Stated Supplies.	Term of Service.
1. Phillips Precinct, 1st,	Oct. 27, 1762,	Elisha Kent, P.,	{ 1740-
" Kent's Parish,"		Ichabod Lewis, P.,	{ July 17, 1776
Philippi,		Jehu Minor, S. S.,	{ June 17, 1777
Union,		" P.,	{ Apr. 8, 1793
(South East).			{ 1791-
			{ Feb. 1, 1792
			{ Feb. 1, 1792
			{ July 5, 1808

*Died. †Transferred to Presbytery of Hudson. ‡Dismissed. §On roll for last time. ||Suspended. ¶Name dropped.

NAME.	Connection Began.	Pastors and Stated Supplies.	Term of Service.
2. Salem, South Salem,	Oct. 27, 1762,	Solomon Mead, P.,	{ May 20, 1752 Sept. 4, 1800 Mar. 29, 1758
3. Phillips Precinct, 2d, North Congregat'n of Fredericksburgh, Franklin, (Patterson),	" "	Joseph Peck, P., David Close, S. S., " P., Samuel Mills, S. S., Sturges, S. S., Supplied by Presbytery,*	{ Feb. 8, 1769 — 1772 Nov. 24, 1772 Nov. 24, 1772 — 1783 1783-1789 1789 1789-1793
4. Crompond, Hanover, (Yorktown),	June 28, 1763,	Samuel Sacket, P., Silas Constant, S. S., " " P.,	{ Oct. 1761- June 5, 1784 Nov. 1785- — 1786 — 1786 March, 1806
5. Rye,	" "	John Smith, P., Supplied by Presbytery,*	{ Dec. 30, 1742 Feb. 26, 1771 -1789
6. White Plains,	" "	John Smith, P., Ichabod Lewis, P., Supplied by Presbytery,	{ Dec. 30, 1742 Feb. 26, 1771 Oct. 11, 1769 June 17, 1777 1786-1790
7. Bedford,	" "	Eliphalet Ball, P., Samuel Mills, P., John Davenport, P., Isaac Foster, S. S., Supplied by Presbytery,* Samuel Blatchford, S.S.,	{ Jan. 2, 1754 Dec. 21, 1768 Dec. 13, 1769 May 18, 1786 May 18, 1786 May 5, 1791 1792 Oct., 1792- Jan. 1793 Aug., 1795- Apr., 1796
8. Rumbout, Fishkill,	" "	Chauncey Graham, P., Supplied by Presbytery,*	{ 1748(?) Oct. 8, 1766 1774-1777
9. Sing Sing, Mt. Pleasant,	" "	" " " John Smith, S. S., Ichabod Lewis, P., Supplied by Presbytery,*	{ 1863-1763 1767(?) Feb. 26, 1771 Oct. 11, 1769 Dec. 9, 1774 1775-1791
10. Po'keepsie,	Oct. 18, 1763,	" " Wheeler Case, P., Supplied by Presbytery,*	{ 1763-1764 Nov. 12, 1765 Oct. 11, 1770 1772-1773
11. Charlotte Precinct, (Pittsburgh),	May 12, 1764,	" " Wheeler Case, P.,	{ 1764 Nov 12, 1765 Aug. 24, 1791
12. Upper Salem,	June 26, 1765,	Supplied by Presbytery,*	{ 1765-1767

NAME.	Connection Began.	Pastors and Stated Supplies.	Term of Service.
North Salem,		John Blydenburgh, S. S.,	1772-1774
		Supplied by Presbytery,*	1774-1775
		Joel Benedict, S. S.,	1783
		John Blindbur, S. S.,	
13. Albany,	Sept. 9, 1765,	William Hanna, P.	-July 17, 1767
14. Cherry Valley,	" "	Samuel Dunlop, P.,	
15. New Windsor,	(May 13, 1767)	Supplied by Presbytery,*	1767
16. Pound Ridge,	1770,	Benjamin Strong, S. S.,	{ Oct., 1769-
			{ — — 1772
		Blackleach Burritt, S. S.,	{ June 16, 1774
			{ Apr. 1776
		Supplied by Presbytery,*	1776-1787
		Benjamin Judd, S. S.,	{ May, 1788
			{ Oct. 16, 1788
		" " P.,	{ Oct. 16, 1788
			{ May 1, 1793
		Abraham Barfield, S. S.,	1794
		Samuel Blatchford, S. S.,	{ Aug., 1795
			{ Apr., 1796
			{ — — 1770
17. Pleasant Valley,	1770 (?),	Wheeler Case, S. S.,	{ Aug. 24, 1797
		Supplied by Presbytery,*	1791-1792
		Methuselah Baldwin, P.,	{ Nov. 6, 1793
			{ Sept. 4, 1798
18. West Congregat'n of,	Oct. 12, 1774,	David Close, S. S.,	{ Oct., 1774-
Fredericksburg,			{ Nov., 1781
Gregory's Parish.		Supplied by Presbytery,*	1787
19. Dover,	(Oct. 8, 1777),	Supplied by Presbytery,	1777-'8
20. Little Nine Partners	" " " "		Jan. 1778
near ye Oblong,			
21. Presb. Providence,	May 12, 1787,	Wheeler Case, S. S.(?),	1787
Society in Clinton			
Precinct.			
22. Red Mills,	(Oct. 11, 1787)	Silas Constant, S. S.,	1785-1787
		Supplied by Presbytery,	1787
		Ichabod Lewis, S. S.,	{ — — 1791
			{ Apr. 8, 1793

Of the twenty ministers, most were installed pastors. Seven, Messrs. Kent, Smith, Sacket, Graham, Case, Lewis, and Close, died while connected with the Presbytery. Four, Messrs. Peck, Burritt, Davenport, and Judd, were dismissed. William Hanna was suspended July 17, 1767, for becoming an attorney-at-law. The name of Samuel Mills was dropped because he joined the Anabaptists without a regular dismis-

*Supplies were appointed by Presbytery, and generally fulfilled their appointments.

sion. The names of Eliphalet Ball, Samuel Dunlop, and Benjamin Strong, who had not reported themselves for years, disappear without record of action.

Silas Constant was received at his own request as an advisory member or stated correspondent May 8, 1786. This connection was dissolved on his own motion May 8, 1794. Blackleach Burritt had become pastor of a church in Vermont before his dismissal. Solomon Mead, Jehu Minor, and Methusaleh Baldwin, the only remaining members of the Presbytery, were transferred to the newly-erected Presbytery of Hudson by the Synod of New York and New Jersey, October 22, 1795.

Samuel Sacket and the Crompond church seceded from the Presbytery October 14, 1767, for reasons which are not on record. The minute (August, 1768) is—

“Resolved unanimously as they [the reasons assigned] consist of general ambiguous expressions, so we judge them but ill-grounded, not to say bitter reflections.”

A committee consisting of Messrs. Kent and Ball were appointed “to answer his reasons” before a commission of the Synod then sitting at Bedford, which had been ordered at Mr. Sacket’s request to investigate “the unhappy difference betwixt him and the Presbytery.” The commission, it seems, “annexed him to the Presbytery of New York.” The Synod did not approve of this action, and by a “great majority” he was “returned to the Presbytery of Dutchess County.” He did not attend the meetings nor perform the duties of a Presbyter. His name does not appear even among the absent. The Presbytery seems to have believed that he was no longer of their number, and he evidently regarded himself as a member of the Presbytery of New York, for though his name was not upon their roll, he applied to the Synod, May 23, 1775, to be transferred back from that body to the Dutchess County Presbytery. His request was granted.

The nature of the connection of the churches with the Presbytery is difficult to determine. Due allowance must

be made for possible omissions in the minutes. The Presbytery was organized by the pastors of three churches which were not represented by laymen. It was evidently their intention, and probably that of their people, that these congregations should belong to the new body. Messrs. Smith and Graham of the Presbytery of New York, and Messrs. Sacket and Ball of the Presbytery of Suffolk, were transferred to it, but no mention is made by the Synod or the Presbytery of the churches to which they ministered. None of these congregations were represented by elders or delegates until the fourth session, October 18, 1763. An examination of the record shows that only four churches, Albany, Cherry Valley, Pound Ridge, and Presbyterian Providence Society in Clinton Precinct, were formally received under the care of the Presbytery. Counting the original churches, the five transferred from other Presbyteries, the four received under its care, and others over which pastors were installed by its authority, we are able to make a list of sixteen out of the twenty-two as under its jurisdiction—First and Second Churches of Phillips Precinct, Salem, Crompond, Rye, White Plains, Bedford, Rondout, Albany, Cherry Valley, Pound Ridge, Presbyterian Providence Society in Clinton Precinct, Poughkeepsie, Charlotte Precinct, Sing Sing and Pleasant Valley. Six, Upper Salem, New Windsor, West Congregation of Fredericksburgh, Dover, Little Nine Partners near ye Oblong and Red Mills, applied for supplies and advice. New Windsor, we believe, belonged to the Presbytery of New York.

How many of these churches had a bench of elders and conducted their internal affairs according to the usages of the Presbyterian Church, we are unable to say. Of the three churches whose pastors organized the Presbytery not a single one had a Presbyterian organization when that event took place. The question of adopting "ye Presbyterian form of church government" came before the South Salem Church, Sept. 29, 1763. It was decided in the affirmative and five ruling elders were elected. The term of service was fixed at one year. No such action seems to have

been taken in the other churches at this time. More than twenty years later, Sept. 4, 1786, the First Church of Phillips Precinct adopted the Westminster Standards, "excepting in ye instance of Congregational assemblies or ruling elders." About forty years more elapsed before they had a session. The Second Church apparently retained a Congregational form of government until 1804. April 25th of that year they petitioned the Presbytery of Hudson for a supply "to preach and ordain elders." Bedford had the eldership in 1756, Crompond by 1763, and Pleasant Valley in 1788. When it was adopted, we do not know.

All the evidence at hand, unless it be the fact that the church edifice was called the Presbyterian Meeting House, indicates that the Upper Salem Church was Congregational. The building was erected in 1764, but there seems to have been no organization until Aug. 20, 1779, when the people of the vicinity assembled to consider the expediency of forming one, and decided in the affirmative. The organization was effected five days later. A Congregational Church was organized, which, Jan. 24, 1786, was incorporated as the "Congregationalist Society of Upper Salem." A Presbyterian reorganization was not effected until 1832.

The West Congregation of Fredericksburgh began its existence in connection with Fairfield East Consociation as a Congregational Church, and there is no proof of any change. That some of these churches were apparently represented by elders is indecisive, as among those thus designated in the minutes are the names of persons who were not in the eldership. Among the delegates from the Crompond Church were Obadiah Purdy and Robert Lee, neither of whom were ever members of the Session. Both the First and Second Churches of Phillips Precinct were represented at the meetings of Presbytery, while neither had a Presbyterian organization.

The church at Albany was transferred to the Presbytery of New York by the Synod of New York and Philadelphia, May 23, 1775. The Church of Cherry Valley was transferred in 1790 by the Synod of New York and New Jersey

to the newly erected Presbytery of Albany. There are no entries in the minutes about the following churches after the dates affixed to their names. Po'keepsie, Oct. 1772; North Salem, Oct. 12, 1774; Fishkill, Oct. 8, 1777; Sing Sing, Sept. 21, 1791; West Congregation of Fredericksburgh, Oct. 10, 1787; Red Mills, Sept. 1792; Crompond, May 8, 1794. North Salem and Sing Sing are represented at the first meeting of the Associated Westchester Presbytery in 1792. Po'keepsie, Crompond, and Red Mills soon after came into the same organization. Dover and Little Nine Partners, which are only mentioned once in the minutes of Dutchess Presbytery, look to the new organization for advice and supplies. The churches at Rye and White Plains were burned and their congregations scattered by the revolutionary war.

At the dissolution of the Presbytery there remained the following churches: Union, Franklin, Salem, Bedford, Rumbout, Pleasant Valley, Pittsburgh, and Pound Ridge — eight in all.

The Presbytery was never a large one. It began with three ministers and three churches. When largest, it had but ten ministers and perhaps as many churches. At the dissolution there were three ministers and eight churches. The attendance at the meetings was usually from four to six ministers and from two to four elders.

Two stated meetings were held each year. The business usually transacted was the appointment of a committee "to transact such business as might come before them" during the intervals between the meetings, the appointment of supplies for vacant churches, making the necessary orders incident to changes in the pastorates, the giving of advice to individuals and churches, and questions of discipline. Jacob Lockwood, of the church at Pound Ridge, was disciplined by the Session. Among the charges against him we find one for "not calling his family together statedly for prayers evening and morning."

The Presbytery did almost nothing in the line of ministerial education. Only three were licensed — John Close,

Nov. 12, 1765, David Close, Jan. 7, 1772, and Joseph Hazzard, May 6, 1790; and five licentiates were ordained — Wheeler Case, Nov. 12, 1765, Ichabod Lewis, Oct. 12, 1769, Samuel Mills, Dec. 13, 1769, David Close, Nov. 24, 1772, and Methuselah Baldwin, Nov. 6, 1793. Doubtless it was not for want of interest, but because they lacked opportunity.

The missionary operations of the Presbytery were limited to the supply of the churches under their own care. Occasionally members were appointed by the Synod to itinerate in the newly settled portions of the country. The Synod, May 25, 1767, ordered that collections should be taken up in all the congregations for missions in the frontier settlements and among the Indians, and devised a plan for carrying its orders into effect. The Presbytery voted to make a public collection in all the congregations, and appointed Chauncey Graham treasurer. The results we are unable to give.

The records under date of Oct. 1790, contain a minute of the Synod of New York and New Jersey, ordering collections in the churches for home missions, for the support of candidates for the ministry, and for the expenses of the commissioners to the General Assembly. The Presbytery ordered that a collection should be taken up for the last named object. Mr. Judd was appointed to itinerate for six weeks among the vacant congregations of Westchester and Dutchess Counties. At the next meeting in May, 1791, a minute was adopted, which, while admitting the claims of missions and education, affirmed the broken state of several of our congregations, due to the late war, and the consequent inability to support themselves, "together with the backwardness in many of the people in our parts to contribute for the support of the Gospel," rendered it impracticable to take up collections for such purposes.

Attempts were made early in the history of the Presbytery to provide for the expenses of the commissioners to the Synod. May 6, 1795, action was taken on the plan of the General Assembly for the relief of invalid ministers and their families. The Presbytery did not approve of it, because it was "so general and extensive."

CHAPTER V.

The Presbytery of Dutchess County continued.

OCT. 12, 1774, as the war cloud was rising, the Presbytery at a meeting held at Salem passed the following minute:—

“The Presbytery, taking into serious consideration the heavy judgments with which a holy God is visiting our guilty land and nation, in suffering our civil and religious rights to be invaded and a spirit of discord and contention to prevail with many commotions of a dangerous and threatening aspect, considering also our great defections, the manifest decay of vital piety, the criminal indifference of professors, the growth of infidelity, the general and awful prevalence of vice and immorality, the great security, stupidity, hardness of heart and incorrigibleness under and contempt of the happy privileges and glorious advantages of the Gospel, whereby we have highly incensed a holy God, provoked Him to withhold His Holy Spirit and rendered ourselves obnoxious to the severest judgments, think ourselves loudly called to humiliation, repentance and deep abasement before a holy God.

“We do therefore urgently recommend to the congregations under our care to keep a Day of Solemn Fasting and Prayer to Almighty God, that he would in mercy turn away deserved wrath, restore and continue to us our invaluable privileges, both civil and religious; that earnest supplication be made for our King and all in authority, that under their wise and prudent administrations we may lead quiet and peaceable lives in all gladness and honesty; and we especially recommend that importunate cries be made to God for the Holy Ghost to be sent down upon His churches, that we may be made a truly humble and penitent people, that He would revive His own work gloriously in our congregations, cause religion in its power and purity to prevail thro’ the land and make Jerusalem a praise in all the earth, to the glory of the riches of His grace in Jesus Christ, our Lord. The day appointed as a Day of Fasting and Prayer is Wednesday the 26th day of instant October.”

The first blood was shed in Massachusetts in April, 1775. At the next stated meeting held at Fishkill, May 3 following, this minute was adopted:—

“The Presbytery, taking into serious consideration the manifest decay of religion, the awful backslidings and prevalence of all kinds of wickedness in our nation, for which God is visiting us with very grievous and heavy judgments, suffering the nation to be distracted with a spirit of discord and con-

tention, our civil and religious privileges to be invaded, actual hostilities to be commenced in the Province of Massachusetts Bay, whereby numbers have been slain and the great danger of a civil war through all the American colonies and of the entire ruin of the whole British empire, are convinced of the loud call of Providence for not only private, but public, fasting and prayer, for deep humiliation, and afflicting our souls before God, and for our united earnest cries and supplications to Almighty God that He would not desert, but appear for the relief of a guilty nation, that He would be pleased to pour out of His Spirit upon all ranks and denominations of people among us that prevailing wickedness may be suppressed, vital piety gloriously promoted, discord made to subside and unanimity once more restored, and lasting union established among us upon a just and equitable basis. We do, therefore, appoint Thursday, the 11th day of this instant, to be observed as a Day of Fasting and Prayer by all congregations under our care."

In accordance with the recommendation of the Synod the Presbytery voted, October 12, 1775, to spend the last Thursday of each month as a Day of Prayer. The recommendation was renewed October 11, 1780.

The British army under General Howe entered Westchester County in October, 1776. On the 28th of the month, the battle of the White Plains was fought. Three days later Washington withdrew his army to the hills of North Castle, and later still further north. From this time onward the country between Spuyten Duyvil Creek and Croton River became the so-called Neutral Ground, in the possession of neither army, but subject to the raids and "grand forages" of both. "No region was more harried and trampled down by friend and foe." The description of a portion of this section by Dr. Dwight vividly portrays its desolation:—"In the autumn of 1777 I resided for some time in this county. The lines of the British were then in the neighborhood of King's Bridge, and those of the Americans at Byram River. These unhappy people were, therefore, exposed to the depredations of both. Often they were actually plundered, and always were liable to this calamity. They feared everybody whom they saw, and loved nobody. It was a curious fact to a philosopher, and a melancholy one to a moralist to hear their conversation. To every question they gave such an answer as would please the enquirer; or, if they despaired of pleasing, such an one as would not provoke him. Fear

was apparently the only passion by which they were animated. The power of volition seemed to have deserted them. They were not civil, but obsequious; not obliging, but subservient. They yielded with a kind of apathy, and very quietly, what you asked, and what they supposed it impossible for them to retain. If you treated them kindly they received it coldly—not as a kindness, but a compensation for injuries done them by others. When you spoke to them they answered you without either good or ill-nature, and without any appearance of reluctance or hesitation; but they subjoined neither questions nor remarks of their own, proving to your full conviction that they felt no interest either in your conversation or in yourself. Both their countenances and their motions had lost every trace of animation and of feeling. Their features were smoothed not in serenity, but apathy; and instead of being settled in the attitude of quiet thinking, strongly indicated that all thought beyond what was merely instinctive had fled their minds forever.

“Their houses, in the meantime, were in great measure scenes of desolation. Their furniture was extensively plundered or broken to pieces; the walls, floors, and windows were injured both by violence and decay, and were not repaired, because they had no means of repairing them, and because they were exposed to the repetition of the same injuries; their cattle were gone; their inclosures were burnt, where they were capable of becoming fuel; and in many cases thrown down where they were not. Their fields were covered with a rank growth of weeds and wild grass.

“Amid all this appearance of desolation, nothing struck my own eye more forcibly than the sight of this great road, the passage from New York to Boston. Where I had heretofore seen a continual succession of horses and carriages, and life and bustle lent a sprightliness to all the environing objects, not a single, solitary traveler was visible from week to week, or from month to month. The world was motionless and silent, except when one of these unhappy people

ventured upon a rare and lonely excursion to the house of a neighbor no less unhappy, or a scouting party traversing the county in quest of enemies, alarmed the inhabitants with expectation of new injuries and suffering. The very tracks of the carriages were grown over and obliterated, and where they were discernible, resembled the faint impressions of chariot wheels said to be left on the pavements of Herculaneum. The grass was of full height for the scythe, and strongly realized to my mind for the first time the proper import of that picturesque declaration of the Song of Deborah, 'In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked through by-paths. The inhabitants of the villages ceased; they ceased in Israel.'"*

In the Neutral Ground were three Presbyterian Churches, Rye, White Plains, and Sing Sing. In the evening of Nov. 4, 1776, while Washington and the American Army were in the hills of North Castle, two miles north of White Plains, the Court House, Presbyterian Church, and several other buildings in that place, were burned by American soldiers without orders and against the wishes of their superior officers. The church at Rye was reduced to ashes between that date and 1779. The congregations were scattered. The people sought safety in northern Westchester and Dutchess counties and Connecticut. The members of the Sing Sing Church, though their house of worship remained, must have suffered almost as much as their fellow churchmen at Rye and White Plains. At a meeting of the Presbytery held at Philippi, June 17, 1777, Ichabod Lewis, "on account of the melancholy and broken state of his congregation in the White Plains occasioned by the present destructive war," requested the dissolution of the pastoral relation. The request was granted. On the following day a call was presented for Mr. Lewis from the church at Philippi, and arrangements were made for his installation.

The year 1779 was a trying year for the churches under

* Dwight's Travels in New England and New York, Vol. III, pp. 491-2.

the care of the Presbytery, located in northern Westchester. Raids were made by the enemy north of the Croton River. On account of the incursions of the Tories and Cowboys, this region became hardly more desirable as a place of residence than the Neutral Ground. Presbyterians, both ministers and laymen, were sterling patriots, and to them, as opportunity offered, the enemy showed no mercy. Samuel Sacket of Crompond was so outspoken that he was obliged to leave his charge and seek safety in Sharon, Conn. Black-leach Burritt supplied his place. The last meeting of Presbytery he attended was held May 6, 1778. David Close, of the Second Church of Phillips Precinct, is said to have been a "great friend to his country" and to have "suffered much." Wheeler Case, of Charlotte Precinct, is said to have been "robbed of nearly all he possessed by British soldiers."

Many of the churches probably were places of rendezvous for the militia and local committees of safety. This was certainly true of Crompond. Here was located an outpost of the American army, and at first two houses, one the parsonage belonging to the church, were used as barracks. June 13, 1779, Colonel Abercrombie marched from Verplanck's Point and burned them. The church was then occupied for the same purpose. Eleven days later, two squadrons of British light horse (Tarlton's and Simcoe's) reduced it to ashes, and killed and captured thirty of the militia. They stated that they had burned old Sacket's prayers, and that they would have burned him had they caught him.

July 2d of the same year, Tarlton burned the churches of Bedford and Pound Ridge. The former had been for nearly three years the place of meeting of the courts of the county. From this time to Nov. 1784, they met in Presbyterian Meeting House of Upper Salem. Samuel Mills left Bedford and resided in Phillips Precinct. The Presbytery was not in session from 1778 to 1780. The people of northern Westchester, less impoverished than their brethren nearer New York, within seven years rebuilt their houses

of worship—Bedford 1783, Crompond 1785, and Pound Ridge 1786. The Rye people were houseless until 1793, and those of White Plains made use of the Court House until 1825.

War is not usually a friend to grace. It is as disastrous to piety as it is to life. A condition, such as has been described, is a favorable one for the growth of unbelief, indifference, infidelity, vice and crime. Apparently the crop was an abundant one. A visitation of destructive insects in 1784 seems to have been regarded as a judgment of God on account of these sins. The minutes of the meeting of Oct. 6, 1784, contains the following:

“Presbytery, reflecting upon *the awful prevalence of infidelity, the abounding of impiety with all kinds of immorality, the inattention of people in general to the duties of religion, the want of zeal in the professors of godliness, together with the manifestation of God's displeasure in afflicting us with destroying insects that devour the more necessary supports of life*, therefore recommend the several churches in connection with this Presbytery to observe a Day of Fasting and Prayer to supplicate the Divine Being for the removal of the aforesaid judgment and especially for the outpouring of His Spirit upon us. This fast is recommended to be attended as follows: at Charlotte the first Wednesday in November next; at Fredericksburgh 12th of November; at Philippi Tuesday 16th.”

As early as Oct. 1783, the Presbytery turned its attention to the Neutral Ground, and, “taking into consideration the destitute circumstances of the lower parts of Westchester as to the preached Gospel,” appointed Messrs. Mills, Burritt, and Lewis to spend each a Sabbath there. But few Presbyterians had remained, and doubtless most, who had sought safety in flight, did not return. Oct. 11, 1786, supplies were appointed for White Plains. May, 1789, the same was done for Rye; and in the October following, White Plains and Sing Sing were thus provided for.

The Federal Convention concluded its labors in Sept. 1787, and reported the Constitution, which they had drafted, to Congress. On the 28th of the month that body voted unanimously to transmit that document to the legislatures of the several States in order that it might be submitted to conventions, chosen by the people. Feeling in some of the

States was at white heat. New York was among the doubtful ones. The excitement was accordingly very great. The party in power, led by Governor George Clinton, was "passionately opposed" to the Constitution. The southern counties along the Hudson, and on Long Island, with New York City, favored it, while Ulster and those to the north were in opposition with the Governor. In view of this state of affairs the Presbytery, May 8, 1788, recommended a Day of Fasting and Prayer in the following terms :

"The Presbytery of Dutchess, taking into consideration the affecting and critical situation of their country, the languishing state of trade and agriculture, the want of energy in government, the great importance that the United States may be directed by Infinite Wisdom with respect to the adoption or rejection of the constitution proposed by the Federal Convention, above all taking into view the decay of the life and power of religion in their respective churches and congregations, and the rapid increase of vice and immorality through the land, do hereby recommend that Wednesday the 11th day of June next be observed by the churches and congregations under their care as a day of solemn humiliation, fasting and prayer, and would earnestly exhort their respective charges to assemble in public on said day and unitedly lament with bleeding hearts their departure from a holy God, the awful suspension of the divine influences and the general inattention to the all-important things of religion, and fervently to implore the returning presence of the God of Zion, the plentiful effusion of the Divine Spirit and the advancement of the Redeemer's kingdom through the land and world; also to unite in fervent supplication that God would appear in this day of gloominess and thick darkness, preserve our people from internal divisions, prosper our trade and husbandry, preside in the deliberations of the convention of this state and favour the United States with a constitution which shall tend to strengthen and establish the general union by which our invaluable privileges may be secured and we be a happy people."

The sentiment of the Presbytery seemed to favor the adoption of the Constitution.

CHAPTER VI.

The Presbytery of Dutchess County continued.

THE growth of the church and its altered conditions rendered some changes in its constitution a necessity. The Synod of 1785 appointed a committee, with Dr. Witherspoon at its head, "to take into consideration the constitution of the church of Scotland and other Protestant churches, and, agreeably to the general principles of Presbyterian government, compile a system of general rules for the government of the Synod and the several Presbyteries under their inspection, and the people in their communion, and to make report of their proceeding herein at the next meeting of Synod."

On the same day an overture was presented for a division of the Synod into three Synods and the organization of the General Assembly, and referred for consideration to the next Synod. The committee presented a report to Synod of 1786, and the Book of Discipline and Government were referred to a new committee composed of the chairman and a portion of the members of the old one, with directions "to digest such a system as they shall think to be accommodated to the state of the Presbyterian Church in America," and to print it for distribution among the Presbyteries in order that they might report to the next Synod in writing "their observations on the said Books of Government and Discipline." It was voted that there should be three or more Synods and that a General Assembly should be established, and a committee was appointed to draft a plan for the carrying of the resolution into effect.

Three days later a report was presented making certain changes in the Presbyteries, and constituting four Synods

of New York and New Jersey, Philadelphia, Virginia and the Carolinas, and a General Assembly to be composed of commissioners from the Presbyteries. The recommendation as to the Presbyteries was adopted, and the remainder of the report referred to the next Synod.

The Presbytery met at Mr. Case's, Nine Partners, May, 1787. There were present Solomon Mead, Wheeler Case, Ichabod Lewis, John Davenport, Silas Constant, and Elder Cornelius Humfrey. The proposed changes in the constitution were considered. The division into four Synods was approved. With respect to Form of Government and Book of Discipline we have the following criticisms :

"With respect to the following articles, beginning at the 13th page at the following line 'and it shall be the duty of Presbyteries to report to the Synod censures' down to the conclusion of the section, the article p. 14, which directs Presbyteries to establish grammar schools within their bounds, etc., the article p. 21, which respects the election and ordination of bishops or pastors, the article p. 28, which respects instalment distinct from ordination, the article p. 38, which respects moderators, the Presbytery are unanimously of opinion that Presbyteries have a discretionary power with respect to the observance of particular mode of procedure in the articles above referred to. The Presbytery attended to the article which speaks of ruling elders and report as their sentiment that churches should be left at liberty to act agreeable to their own sentiments with respect to the mode of government referred to.

"With respect to the section in which the ordinances in a particular church are enumerated, we cannot see the propriety of calling collections for the poor and other necessities of the church an ordinance in the church; and as we suppose discipline to be an ordinance in the church, we view its not being mentioned in the enumeration to be an omission. With respect to the former paragraph of the article, which speaks of the congregational assembly or judicature, usually styled the church session, we would make the same remarks as were made respecting the article which speaks of ruling elders.

"With respect to the paragraph which enjoins upon ministers to keep a record of marriages and deaths we except, as in particular cases the keeping of such records would be attended with extreme difficulty, but chiefly because we view such injunction not to be warranted by Scripture. In the article, which respects the Presbyterial Assembly, we except against those paragraphs, which bear the aspect of justifying the interference of Presbyteries in the internal government of the church, when no particular reference is made to these bodies.

"Presbytery attended to the article which respects a general council, and after giving it as mature deliberation as their time would admit, found themselves not ripe for decision, are, therefore, obliged not to be explicit in giving their sentiments on the subject. Presbytery attended to the article, which re-

spects licensing of candidates or probationers to preach the Gospel, and report that they unanimously concur in sentiment with the committee of Synod, that a liberal education with reference to the work of the ministry is highly advantageous, and at the same time unanimously think that to require that no candidate shall receive a license, until he hath completed the usual course of academic studies, is to require too much; that many, who have not gone through a course of learning, have shone with distinguished luster in the American churches at different periods, that numbers now in the ministry, not educated as above mentioned, appear qualified for eminent usefulness in the vineyard of our Lord. They further think that with respect to examining candidates for the Gospel ministry, who have received a diploma of Bachelor or Master of Arts from some college or university on their knowledge of the Latin and original languages, each Presbytery should have a discretionary power with respect to the observance of any particular mode of conduct in the particulars now referred to.

"With respect to the article on missions, the Presbytery are unanimously of the opinion that the Presbyteries without applying to the general council have and of right ought to have a discretionary power to introduce into the ministry and send missionaries to any part, to plant churches, or to supply vacancies, as the state of the churches and interest of religion may require.

"With respect to the article, p. 43, which points out the treatment due to such gross offenders, as will not be reclaimed by the private or public admonitions of the church, the Presbytery are of the opinion that churches have a discretionary power to observe that line of conduct, which is in their view agreeable to the sacred oracles.

"With respect to the article, p. 43, which directs that all processes in cases of scandal shall commence within the space of one year after they have become known to the officers of the church, after which the judicature shall not receive any complaint, on that subject Presbytery are of the opinion that no particular term of time ought to be specified.

"In the case referred to in article, p. 43, section 18, which directs that all processes, etc., Presbytery are of the opinion that the decision of the Presbytery should be final without any appeal to a higher judicature, as well in those cases where exceptions are made to the mode of trial as in others. With respect to the article, p. 45, section 5, which directs that the prosecutor must be previously warned, etc., Presbytery are of the opinion that this article cannot by any means be admitted."

These criticisms show a very decided leaning towards Congregationalism. They remind us of the history of the Associated Presbyteries, and we recognize the opinions, possibly also the composition, of Silas Constant.

John Davenport was the only member of the Presbytery at the Synod of 1787. The criticisms of the various Presbyteries were read; also, the proposed Form of Government and Book of Discipline paragraph by paragraph. It

was ordered that 1000 copies be printed for distribution among the Presbyteries and churches. The Synod of 1788, after careful consideration, adopted them ; also, the Confession of Faith and Larger Catechism as amended, the revised Directory of Worship and the Shorter Catechism. The Synod was divided as proposed in 1786, and a General Assembly established.

We have already called attention to the feebleness of the bond which bound many of the churches to the Presbytery. They could hardly be said to be under its watch and care. Most of the churches were organized by the early settlers who came from New England, and were without a bench of elders. Doubtless North Salem and the West Society of Fredericksburgh, and others in Dutchess County applied to the Presbytery for supplies from the motive of convenience, the line between Presbyterianism and Congregationalism not then being sharply drawn. Some applied but once ; others only a few times. Many of these churches naturally turned to the associations of Connecticut and Massachusetts for preaching, and their connection with the Presbytery ceases. The war scattered two congregations. When the changes in the constitution were made, the rolls contained the names of seven ministers, and apparently eleven churches.

At its own request, the name of the Presbytery was changed to that of Dutchess by the Synod of New York and New Jersey in 1789. In 1791 an overture was received from the Synod with respect to necessary changes in the Presbyteries, asking for suggestions. The Presbytery mentioned the smallness of number of its ministers, diminished recently by the death of Mr. Case, and requested that Messrs. Nathan Ker, John Close, and Andrew King of the Presbytery of New York, and pastors respectively of the churches of Goshen, New Windsor, and Walkill in Orange County, be transferred to them. A similar overture was received from the Synod the following year. The Presbytery expressed the wish to remain as they were. The

next proposition, emanating from one of its own members, was that it be annexed to the Presbytery of New York. This was decided later in the negative.

The Presbytery was being rapidly depleted. Ichabod Lewis had died, Samuel Mills had joined the Anabaptists, Blackleach Burritt had removed to Vermont, John Davenport had been dismissed. The Associated Westchester Presbytery had been organized, and Silas Constant had withdrawn to it. With him went the churches at Crompond and Red Mills. The Sing Sing church had preceded them into the same body. One new member, Methuselah Baldwin, had been added, and one, Benjamin Judd, had been dismissed, leaving only three ministers on the roll. Eight churches were still connected with the Presbytery, — Salem, Union, Pleasant Valley, Bedford, Franklin, Rumbout, Pittsburgh, and Pound Ridge. Of these, all except the first three were without pastors.

Application was made to the Synod in 1794 for the transfer of Messrs. Nathan Ker of Goshen, Andrew King of Walkill, and Jonathan Freeman of Hopewell and Deer Park, all of the Presbytery of New York. October 22, 1795, the Presbytery was dissolved, and a new one, that of Hudson, erected. Practically the request was granted, for the persons named with John Joline, pastors of the churches of Florida and Warrick, were joined with them. The dissolution, evidently, was scarcely more than a means of securing a change of name to represent its enlarged territory. The new body covered a large portion of the Valley of the Hudson.

It has been stated that the cause of the dissolution of the Presbytery of Dutchess County was the organization of the Associated Westchester Presbytery. The weakness of the former was possibly the opportunity of the latter. It must be borne in mind that the cause assigned in the minutes for a change is the smallness in the number of ministers; no mention is made of the loss of churches by transfer to that body. One minister only was dismissed to it. At the time

of the dissolution, the Associated Presbytery had more ministers on its roll, but fewer churches.

STATED CLERKS.

Rev. Chauncey Graham, October 18, 1763.

“ Ichabod Lewis, October 12, 1774.

“ Benjamin Judd, May 4, 1791.

“ John Minor, May 8, 1794.

BIOGRAPHICAL SKETCHES.

ELISHA KENT.

Elisha Kent was born in Suffield, Conn., in 1704. He graduated at Yale in 1729. He was ordained and installed pastor of the church of Newtown, Conn., in 1732. He was one of those active ministers in the days of Edwards, the Tennents, and Whitefield who objected to being taxed for the support of ministers of whose labors they did not approve, or in other words, of the then existing Religious Establishment of Connecticut. For this reason, he and a number of his people removed into the province of New York in 1740 “to be delivered,” as he said, “from the Lord’s spiritual.” He took an active part in organizing congregations and settling difficulties in churches, and his name is found in the records of Presbytery and Synod as appointed to some of the most difficult and important duties. He was grandfather of Chancellor James Kent.

The following contemporary obituary notice from the Connecticut Journal of July, 1776, is of interest: “Died on the 17th of July, 1776, after a short confinement, the Rev. Elisha Kent, of Philippi, New York government, in the 72nd year of his age and the 42nd of his ministry. He was endued by the Author of all good gifts with a sprightly genius, a quickness of invention and readiness of thought; was of a cheerful, sociable, compassionate, hospitable disposition, furnished with a rich treasury of knowledge, both

human and divine, which being sanctified by divine grace, rendered him very useful in life. As a Christian, he excelled in the cardinal grace of humility; was ever inclined to think low of his attainments and performances; he was enriched with many ministerial gifts and qualifications; with an uncommon faculty to prevent and heal difficulties; was much improved and greatly serviceable in councils; but 'tis well known to all his judicious acquaintances that he excelled more especially as to pulpit talents. His composition was truly good, his matter sound and instructive, his manner of address solemn and serious: he delivered with a pathos becoming the importance of the subject—he was a faithful, painful [painstaking], profitable, searching preacher, and as such was exceeded by but few; and to human appearance, it pleased God to improve him as an instrument of gathering many lost souls to Christ."

JOHN SMITH.

John Smith was born in England, May 5, 1702. He came with his father to New York, where the family became identified with the little band of Presbyterians who worshipped in the City Hall. Jonathan Edwards, during the eighteen months he preached to this flock, made his home with Mr. Smith. A friendship sprang up between the youthful preacher of nineteen and John, then twenty. They communed together about the things of God. John Smith graduated at Yale in 1727. May 15, 1729, he was ordained by the Fairfield Association.* We know nothing of his labors during the next thirteen years. In 1742, he took charge of the congregations of Rye and White Plains. Dec. 30, he was installed by a council of ministers of the Fairfield East Consociation; 1752 he united with the Presbytery of New York; May 28, 1763, he was transferred by the Synod to the Presbytery of Dutchess County.

In the same year the oversight of the new enterprise at Sing Sing was added to his other duties. In 1769, Ichabod

* The Presbytery of N. Y., p. 155.

Lewis was ordained by the Presbytery and became his colleague in the care of the churches of White Plains and Sing Sing. During his pastorate Mr. Smith also practiced medicine. He seems "to have been widely known and held in high esteem by the Synod." Thus the records show, that in 1735, the Rev. 'John Smith of Rye' was one of a committee to visit the Church at Jamaica, with reference to the proposed removal of their pastor, Mr. Bostwick, to New York. His associates were President Burr, Gilbert and William Tennent, and other distinguished men. In 1754, when Gilbert Tennent was sent to England, with Pres. Davies, to solicit funds for the College of New Jersey, Mr. Smith was requested by the Synod to supply his pulpit for four Sabbaths. But the most important service, probably, which he was called upon to render to the church in this way, took place in 1766, when he was appointed one of the commissioners from the Synod of the Presbyterian Church to meet delegates from the consociated churches of Connecticut, for the purpose of initiating and maintaining a friendly correspondence between those bodies. Mr. Smith's associates in this duty were Dr. Alison, Dr. Rodgers, William Tennent, John Blair, and others.* "Worn out with various labors" he "fell asleep in Jesus" Feb. 26, 1771, and lies buried in the churchyard at White Plains. The inscription upon his tombstone designates him as the "first ordained minister of the Presbyterian persuasion in Rye and White Plains."

SAMUEL SACKET.

Samuel Sacket was born in Newtown, L. I., in 1712 or 13. He was educated by Rev. Samuel Pumroy, the pastor of the church. He was licensed by the Presbytery of New Brunswick, Oct., 1741, and sent May 29, 1742, as a missionary to the northern Westchester. He was ordained Oct. 13, 1742, and installed the following year as pastor of the churches of Crompond (Yorktown), and Bedford. The pastoral connection with the former was dissolved June 15, 1749. He was

* Baird's History of Rye, p. 334.

dismissed from the Presbytery of New Brunswick May 17, 1750, and May 22, 1751, he was received by that of Suffolk. Changed views on the subject of baptism led to trouble at Bedford, and at his own request he was released April 4, 1753. The same year he received and accepted a call to the church at Crompond. April 1, 1760, he was released on account of want of support. He was recalled Oct. 28, 1761, and remained there until his death, June 5, 1784, at the age of seventy-two years. His tombstone bears this inscription: "He was a judicious, faithful, laborious, and successful minister of the Gospel." 1763 he had been transferred to the Presbytery of Dutchess County. Later, for some reason, he became dissatisfied and seceded. He came from the Presbytery of New Brunswick where Gilbert Tennent was the ruling spirit. He belonged to the "new lights," who were evangelical and pious men. Their preaching was earnest, "but often bitter and denunciatory." They made use of what were called new measures. His zeal earned him the reputation of being "one of the most enthusiastic Methodists." Dr. Forsyth, late chaplain at West Point, writes — "He was never a good Presbyterian. He was rather a Congregationalist in sentiment. He was a man of a restless turn, and gave the Presbytery no little trouble." The history of the Yorktown Church furnishes no evidence of Congregational preferences. During the Revolutionary struggle he was an ardent patriot.

SOLOMON MEAD.

Solomon Mead's native place is not known. He graduated at Yale in 1748 with Bishop Seabury and President Daggett. He was ordained and installed at South Salem, May 20, 1752, by a council composed for the most part of Congregational ministers from Connecticut. May 13, 1800, the pastoral relation was dissolved on account of the infirmities of age. The congregation voted him a pension of \$100 and firewood. He spent the remainder of his days with the people to whom he had ministered, and fell asleep Sept. 4,

1813, at the age of eighty-six years, eight months, and two days, after a ministry of more than sixty years. During these years he had baptized 912 infants and adults, married 666 couples, and attended 328 burials.

JOSEPH PECK.

Of Joseph Peck we know but little. He was graduated at Princeton in 1756. Mar. 29, 1758, he was licensed by the Fairfield East Consociation. He was the first pastor of the Second Church in "Phillips Precinct," now Patterson. Feb. 8, 1769, at his own request, on account of inadequate support, the pastoral relation was dissolved.

CHAPTER VII.

The Associated Westchester Presbytery.

FOR the origin of the movement out of which grew the Associated Presbyteries we must look to the Presbytery of New York. In Oct., 1779, Jacob Green, pastor for thirty years of the church at Hanover, N. J., withdrew from that body because of certain actions of the Synod. In his letter of withdrawal "he objects to their authoritative method of 'ordering, appointing, and requiring, instead of recommending and desiring.' He objects to their assumption of legislative power, by enacting laws which bind the consciences of men, which he holds to be against the great Protestant principle 'that Christ has left no legislative power in the church.' He objects to the appointment by Synod of ministers to labor in distant points of the church without asking their consent, and censuring them severely if they do not comply with their appointments; also in ordering (not desiring) them to take up contributions for certain objects; claiming the power to liberate ministers from their charges without the consent of the people. He objects to the order that candidates shall study a year after graduation before they can be licensed, which he holds to be a double imposition, — requiring a degree, and one year's study before they can preach. He objects to the order requiring licentiates to write out in full their sermons and show them to some minister before they are at liberty to preach them, which he thinks takes away the liberty, and in some instances contradicts the judgments and conscience of the candidate. He objects to the Synod's enjoining upon ministers the keeping of registers of marriages, births, and bap-

tisms, not only on account of the authoritative way in which it is ordered, but because he considers it impossible for any minister to know of all the births in his congregation. He objects to the use by Synod of the authoritative word 'enjoin' instead of 'advise' when directing ministers not to read their sermons when they preach. In conclusion, Mr. Green objects to the reception of the Westminster Confession of Faith, Catechisms, and Directory, without the liberty to make exception or explanation, and the injunction to teach and preach according to them."

Rev. Joseph Grover, pastor of the Parsippany Church, N. J., withdrew with Mr. Green. Rev. Amzi Lewis, pastor of the church at Florida, N. Y., and Rev. Ebenezer Bradford of Succasanna, N. J., followed their example on May 3, 1780. The Presbytery of New York sent committees to the churches, to which these brethren ministered, to explain to them Presbyterianism, and to enquire whether they proposed to go with their pastors and sever their connection with the Presbytery. There is no evidence that any of them withdrew.

The four ministers who seceded, on May 3, 1780, formed themselves into a body which they styled "The Presbytery of Morris County," afterwards known as "The Associated Presbytery of Morris County." According to their constitution, two stated meetings were to be held each year. Each church in their connection was authorized to send two elders or lay delegates. No jurisdiction was claimed over the churches, to which advice and assistance was to be given when asked for. Rules were not authoritative, and all agreements were alterable at pleasure. They also constituted themselves a society for promoting learning and religion. May 30, 1787, they obtained an act of incorporation from the New Jersey legislature under the title of "The trustees of the Society in Morris County, instituted for the promotion of learning and religion." A fund was secured by bequests and collections.

Silas Constant, who had been ordained as an evangelist

by the Presbytery of Morris County at Roxbury, May 29, 1783, was invited in November, 1785, to supply the pulpit of the Hanover (now Yorktown) Church for one year. One year later he was called to be the pastor and installed by a council composed of members of Presbyteries of Morris County and Dutchess County. Within a few months after his coming to Hanover, he began to teach the peculiar tenets of the body to which he belonged. The "Church Records" kept by himself contain the following entries:—

"March 8th, 1786, the Church met. Agreed to take up A number of Questions relative to the Church of Christ, and inquire after light respecting them.

"Question 1st. Why ought Christian Brethren to imbody into A visible Church?

"The reasons given.

"Quest. 2nd. What is A Christian Church?

"Ans. A number of visible Christians united together in the profession of the faith of the gospel, and Covenanted to walk in the ordinances of Christ.

"3rd. What are the qualifications of Church members?

"Ans. A visible profession of saving faith in Christ, and A life of conformity to the gospel.

"March 24th. Church met etc.

"4th Is every Body of Christians that are incorporated a Distinct Church according to the word of God?

"Ans. Every church of Christ that is properly furnished with officers is Complete, and may properly attend to all cases for their own edification and purity. Yet the Church ought to call in advice when needed.

"5th. What officers has Christ appointed in His churches?

"Ans. Elders and Deacons.

"March 31st the Church met etc.

"Quest. 6th What are duties incumbent on church members in relation to each other?

"Ans. to pray for each other, and to exhort and reprove according to the Laws of Christ.

"7th How ought they to treat an open offending Brother?

"Ans. They ought to take the rules of Christ to bring him to repentance, Mat. 18.

"8th. May the Church put of and Suspend cases of Discipline for Scandalous conduct before the offender is reclaimed or excommunicated?

"Ans. Due moderation and Christian forbearance must be observed, but the Subject must not be neglected.

"9th. How ought the Church to treat an Excommunicated Brother?

"Ans. They ought to, universally Bear testimony against his conduct, and to withdraw the usual testimonies of friendship.

"Quest. 10th Is there any Such thing as Suspension, short of excommunication?

"Answered in the negative.

"11th By whom is Sentence of Excommunication to be Declared & in what manner?

"Ans. by the pastor or Elder with the concurring voice of the whole Church.

"Concluded with prayer.

"Apr. 28. Church met etc.

"12th. In what cases ought A church to call A counsel?

"Ans. In all cases of Difficulty which Cannot be Setled without.

"13th. Are the Church Bound to receive the advice of A counsel in all Cases as Decisive?

"Ans. The Church ought not to take the Counsel for her rule, but ought to examine the ground of there opinion and advice, with Due respect to there Judgment.

"14th Is it right for one Brother to Sue another before the Civil magistrate?

"Ans. It is not right to sue A Brother in ordinary cases.

"Concluded with prayer."

The "Records" indicate that, after Mr. Constant's com-

ing, the Session ceased to be the governing authority. It was the church that met and examined candidates for membership; "the church conversed on the subject of discipline" and appointed a committee to wait on an erring brother; the church declared by vote that he [an offender] should be no longer owned as a member in their communion"; "the church proceeded to excommunicate him [a person charged with theft] from their fellowship." There is corroborative evidence in abundance from independent sources, which will be presented further on.

Amzi Lewis, one of the original members of the Presbytery of Morris County, and its clerk, removed from Florida, Orange County, N. Y., to North Salem in 1787, where he took charge of the Academy and also acted as pastor of the church. 1791, we find John Townley at Greenburgh (Elmsford), and John Cornwall (sometimes spelled Cornwell), at Stanford (Nine Partners), Dutchess County, N. Y. Whether these men adopted Mr. Constant's methods of propagating Associated Presbyterianism, we do not know. It certainly was not necessary in the churches to which Messrs. Lewis and Townley ministered. To many, perhaps to a majority, of our congregations this form of Presbyterianism was acceptable.

In the judgment of the Morris County Presbytery, Westchester and Dutchess offered a promising field. At a session of that body held Oct., 1791, the following minute was adopted:

"As the members of this Presbytery are much scattered; and a number of them are so situated in counties of Dutchess and Westchester in the State of New York, that they may conveniently associate and form a Presbytery; and as there appears to be an opening for such a body and a prospect of its usefulness in those parts, it is agreed, that Messrs. Lewis, Cornwall, Townly, and Constant, members of this Presbytery, have the free consent and approbation of this Presbytery, to unite together and form themselves into an associated Presbytery, by the name of Westchester Presbytery, for the purpose of promoting the objects of this Presbytery in those parts; And that they may prove and recommend candidates for the gospel ministry and ordain them when they judge it expedient and perform all other presbyterial acts according to the original design of this associated presbytery. And for maintaining and promoting brotherly union and connection between the Presbyteries and insuring

as much as possible their mutual assistance the following Rules were agreed to, viz. : —

“1. That each Presbytery shall be equal and independent on each other with respect to all their presbyterial transaction.

“2. That all the present stated members of this Presbytery shall be full members of each Presbytery, when constituted, and may when it is convenient meet with each other in all presbyterial business as full members.

“3. That all the present stated members of this Presbytery shall have a right to continue members of the Society for promoting learning and religion, and while they are such shall be under the same obligation that they are now under to attend the annual meeting of the said Society.

“4. That each Presbytery may admit members as they please who shall have all the rights of original members as to ecclesiastical or common presbyterial business, but shall not be members of the Society for promoting learning and religion unless they are admitted by said Society at some regular meeting.

“5. That the Presbytery of Morris County shall not transact matters respecting the funds of the Society for promoting learning and religion at any other meeting except their stated meeting in the Fall unless a meeting of the Society be called and notified by the Moderator according to the stated rules of said Society.”*

From “The Constitution and Records of the Associated Westchester Presbytery” we learn how the decision of the parent organization was carried into effect :

“Messrs. Amzi Lewis, John Cornwall, and John Townley Ministers and Solomon Close and John Oakly Delegates met at the house of Mr. Amzi Lewis January 3d A. D. 1792. Messrs. Abner Benedict and Medad Rogers and Daniel Marsh being present were invited to sit with them in Convention to consult with them upon the subject above mentioned. — After which Mr. Townley was chosen Chairman and Mr. Marsh Clerk. — After prayer by the Chairman the Convention entered upon business. — The importance of forming an Associated Presbytery in these parts was considered and from various arguments drawn from the extent of the Country — from no Presbytery of this kind being in this vicinity — and from the duty of uniting together to promote the Redeemer’s cause it was unanimously agreed that the good of the Churches require the forming of a Presbytery upon the principles above mentioned. — Accordingly Messrs. Amzi Lewis, John Cornwall, John Townley, Abner Benedict, Medad Rogers and Daniel Marsh with the approbation of the Delegates, united together and formed themselves into a Presbytery by the name of the Associated Westchester Presbytery and unanimously agreed to the following articles viz —

“1. That the Presbytery will ordinarily meet twice in a year and oftener if it appears needful to consult and agree upon the most expedient measures to

*The Constitution and Records of the Associated Westchester Presbytery, pp. 1 and 2.

promote Religion, and to give the Churches an opportunity to apply to us for the advice and assistance which may be proper for an Associated Presbytery to afford them.

"2. We agree to invite each church to send a Delegate to attend this Presbytery at each session and join with us in our endeavours to promote the Redeemer's Kingdom.

"3. As we design to proceed regularly at our meetings and endeavour to promote Religion, we agree that a Moderator shall be chosen at each stated Presbytery and a Clerk to minuted the most material transactions; and that we will begin and conclude with Prayer.

"4. We agree that this Presbytery as a body shall never assume or claim any jurisdiction over the Churches or authoritatively intermeddle with their affairs.

"5. That this body will be ready to give any advice or other assistance whenever any Church or individuals make proper application to them.

"6. That this body shall have a right to admit Ministers as stated members by a majority of two thirds of the members present and to exclude them by a bare majority.

"7. That this body have a right to examine for their satisfaction any person who proposes to join with them as a member.

"8. That the minutes of each Session shall be regularly transcribed in a Book and kept for the use of the Presbytery.

"9. That the Presbytery when met may appoint the time and place of their next meeting and that the Moderator may with the advice of one or more members call a Presbytery on any special occasion."^a

The above extract from the minutes shows that three persons, Abner Benedict, Medad Rogers, and Daniel Marsh, not members of the parent body but evidently in sympathy with them in their views of church polity, were present at the organization of the Presbytery and took part in the proceedings. Mr. Constant was not present at the first meeting, but was at the next held in the Court House at White Plains, May 8, 1792, and was enrolled.

ROLL OF MINISTERS.

NAME.	CHURCH.	ENROLLED.
1. Amzi Lewis,	North Salem, North Stamford (Ct.),	Jan. 3, 1792, *Apr. 5, 1819
2. John Cornwall,	Stanford (N. Y.), Cornwell (Ct.),	" " *Mar. 10, 1812

^a The Constitution and Records, pp. 2-4.

* Died.

NAME.	CHURCH.	ENROLLED.
3. John Townley, P.,	Greenburgh, { First Congregational { New York.	Jan. 3, 1792. *Mar. 1, 1812
S. S.,	Red Mills.	
4. Abner Benedict, S. S.,	North Salem,	“ “ †Oct. 27, 1801
S. S.,	Pound Ridge.	
5. Medad Rogers, P.,	{ New Fairfield South { Society, Ct.,	“ “ †June 1, 1819
6. Daniel Marsh, P.,	{ Poughkeepsie, { Rumbout,	“ “ †May 13, 1801
7. Silas Constant, P.,	Crompond,	May 8, 1792, *Mar. 22, 1825
8. Robert Campbell, P.,	Stillwater,	May 15, 1793, † 1796
9. Jonas Hickok, S. S.,	Red Mills,	Feb. 23, 1796, §May 15, 1806
10. David Harrower, P.,	Walton,	Sept. 29, 1796, †May 13, 1800
11. Allan Blair, P.,	New Hempstead,	June 28, 1797, *June 14, 1829
S. S.,	Middletown.	
S. S.,	Gilead.	
S. S.,	Red Mills.	
12. Jason Perkins,		Oct. 2, 1800, †May 12, 1813
13. James Barr, H. M.	(Georgia),	“ “ †Oct. 1, 1806
H. M.	(Tennessee).	
14. Richard Andrus, S. S.,	Pound Ridge,	May 11, 1802, †Sept. 18, 1822
15. John McNiece, S. S.,	North Salem,	May 12, 1802, †Dec. 19, 1808
S. S.,	Franklin.	
16. Stephen Dodd, S. S.,	Gilead and Red Mills,	Sept. 28, 1803, †May 4, 1820
P.,	Salem (Ct.).	
P.,	East Haven (Ct.).	
17. Abel Jackson,	Middletown,	May 9, 1804, †Sept. 18, 1822
18. Sylvanus Haight, S. S.,	Somers,	June 18, 1806, †Sept. 27, 1808
19. John Barnet,	Union, Amenia,	Sept. 27, 1808, † 1813
20. Abraham Purdy, S. S.,	Peekskill,	Oct. 17, 1810, *Aug. 7, 1825
S. S.,	North Salem.	
S. S.,	Somers.	
21. Joel Osborn, S. S.	} Union,	Sept. 26, 1811, †May 11, 1814
and P.,		
22. Abner Brundage, S. S.,	Peekskill,	May 16, 1816, †Apr. 26, 1826
S. S.,	Gilead.	
S. S.,	Franklin.	
	Brookfield (Ct.).	
23. John R. St. John,		May 16, 1816, † 1820
24. Jas. N. Austin, S. S.,	Gilead,	“ “ †June 3, 1818
25. Samuël N. Phelps,	Ridgefield (Ct.),	1816
26. Joseph F. C. S. Frey,	} Independent, New P., York City,	Apr. 15, 1818, †Oct. 17, 1821
27. Ezra H. Day, S. S.,	Somers,	June 3, 1818, † 1822
28. John G. Lowe, S. S.,	Pound Ridge,	Nov. 11, 1819, †Apr. 26, 1826

*Died. †Dismissed. ‡Name dropped. §Demitted the ministry.

NAME.	CHURCH.	ENROLLED.
29. Evan Roberts,		May 3, 1820, †Sept. 17, 1822
30. John White, Tea., P.,	(Brooklyn), Monroe.	May 2, 1820, † 1825
31. William McLean,		" " †Sept. 18, 1822
32. Enoch Bouton, H. M.,	Jersey City,	Oct. 5, 1820, † 1822
33. Hosea Ball, S. S., H. M.,	Monroe, Highlands (N. Y.).	Oct. 18, 1821, †June 2, 1830
34. Edward McLaughlin,		Oct. 18, 1821, † 1824
35. Isaac Allerton, S. S.,	Gilead,	May 1, 1823, †Apr. 30, 1828
36. Rich'd Waller Knight,		June 29, 1825, †Sept. 27, 1827
37. Daniel Jones, S. S.,	{ Cong. Church, York- town, N. Y.,	" "
38. Israel Hammond,		Sept. 24, 1828, †June 2, 1830
39. Richard N. Dey,		Oct. 6, 1829, † " "

Doubtless further investigation will reveal errors in the above roll. It is the best that can be done from the minutes. It seems to have been quite common for ministers to join other ecclesiastical bodies without a regular dismissal from the Presbytery. This doubtless is accounted for, in part, by the inadequate postal arrangements of that day, and explains the large number of names dropped from the roll.

ROLL OF CHURCHES.

NAME.	Pastors and Stated Supplies.	Term of Service.
1. North Salem, West. Co., N. Y.,	Amzi Lewis, S. S.,	1787-June 1795
	Supplied by Presbytery,*	1796-1799
	Samuel N. Phelps,	1800-1801 (?)
	John McNiece, S. S.,	1801-1803 (?)
	Supplied by Presbytery,	1803, '5, and '13
	Abraham Purdy, S. S.,	1815-1817
	Herman Daggett, S. S.,	1817-
	David Delevan, S. S.	
2. Sing Sing,	Sup. by Presbytery,*	1798-1802 and 1810
Mt. Pleasant, West. Co., N. Y.,	Thomas Jackson, P.,	{ Aug. 2, 1811- Jan. 12, 1817
	William Gray, A. P.,	{ Jan. 16, 1816- May 17, 1816
	George Bourne, S. S.,	1819-1822
	Richard W. Knight, S. S.,	1823
	Johnson, S. S.,	1824-1825

* Supplies appointed. † Dismissed. ‡ Name dropped.

NAME.	Pastors and Stated Supplies.	Term of Service.
3. Crompond, Yorktown, West. Co., N. Y., Ind. Presb. or Cong. Church,	Silas Constant, P., Daniel Jones, S. S., Griffith H. Griffith, S. S., Wm. Albert Hyde, P., Josephus B. Loring, S. S., Samuel White, S. S., J. B. Stoddard, S. S., Josephus B. Loring, S. S., J. H. Thomas, S. S., Amzi Benedict, S. S., G. W. McMillan, S. S.,	1786-Mar. 22, '25 1825-1828 1828-1832 Jan. 2, 1833-1838 1838-1841 1842-1843 1844-1846 (?) 1846 (?) -1849 1849-1854 1855-1856 1857-1864
4. Red Mills, Dutchess (later Putnam) Co., N. Y.,	{ Supplied by Presbytery,* Jonas Hickok, S. S., Stephen Dodd, S. S., Herman Daggett, S. S., John Townley, S. S., Supplied by Presbytery,* Allan Blair, S. S., B. Y. Morse, S. S.,	1793 1793-1802 1803-1810 1810-1812 1811 1812 Jan. 1, 1813-1827 1828-1829
5. Greenburgh (Elmsford), West. Co., N. Y.,	{ John Townley, S. S., " " P., Supplied by Presbytery,* Thomas G. Smith, S. S.,	1792 (?) -1798 { May 8, 1798- May 13, 1800 1797, 1800-1802 1812-1820
6. Stamford, Dutchess Co., N. Y.,	John Cornwall, P., Supplied by Presbytery,*	-Mar. 10, 1812(?) 1812
7. Po'keepsie, " "	Daniel Marsh, Supplied by Presbytery,* " " *	1791-Oct. 1, 1800 1796, 1797, 1798 1800-1803
8. Cornwall, Litchfield Co., Ct.,	John Cornwall, Supplied by Presbytery,*	1790-(?) 1800-1802
9. Gilead, Dutchess (now Put- nam) Co., N. Y.,	{ " " * Stephen Dodd, S. S., Herman Daggett, S. S., Allan Blair, S. S., James N. Austin, S. S., Abner Brundage, S. S., Isaac Allerton, S. S., Asahel Bronson, S. S., B. Y. Morse, S. S.,	1802 1802-July 15, '10 1810-1812 1812-1813 1815-1816 1818-1821 1823-1824 { Apr. 1824- Apr. 1827 1828-1829
10. First Independent, N. Y. City,	John Townley, Joseph F. C. S. Frey, P.,	-1810 { Apr. 15, 1818- Sept. 9, 1822
11. Rose Street, New York City.		

* Supplies appointed.

NAME.	Pastors and Stated Supplies.	Term of Service.
12. North Stamford, Fairfield Co., Ct.,	{ Amzi Lewis, P., Supplied by Presbytery,*	{ June 17, 1795- Apr. 5, 1819 1819
13. New Marlborough, Ulster Co., N. Y.,	{ Abel Jackson, P., Ambrose Porter, Supplied by Presbytery,*	Nov. 22, 1792-'99 Nov. 18, 1806- 1809
14. New Paltz, Ulster Co., N. Y.,	Abel Jackson, P.,	Nov. 22, 1792-'99
15. Amenia, Dutchess Co., N. Y.,	Supplied by Presbytery,*	1797
16. Bedford, Westchester Co., N. Y.,	" "	1797
17. Ridgebury, Orange Co., N. Y.,		
18. Salem, Ct.,	Stephen Dodd, P.,	Oct., 1810-1817
19. Somers, Westchester Co., N. Y.,	Silas Constant, S. S., Sylvanus Haight, S. S., Supplied by Presbytery,* { Supplied by Presbytery of Hudson,* Ezra H. Day, S. S., Abraham Purdy, S. S., Griffith H. Griffith, S. S., Henry Benedict,	1810 June 18, 1806- 1812-1815 1816-1817 1818-1822 (?) 1824-1825 1825-1828 1833-1836
20. Peekskill, West. Co., N. Y., Independent Presb. Church,	Supplied by Presbytery,* Abraham Purdy, S. S., Supplied by Presbytery,* Abner Brundage, S. S., Supplied by Presbytery,*	1800 1810- 1812-1814 May, 1815-1819 1819 and 1826
21. Walkill, Orange Co., N. Y.,		
22. Caldwell, N. J.,		
23. Pound Ridge, West. Co., N. Y.,	Abner Benedict, S. S., Richard Andrus, S. S., Supplied by Presbytery,* Asahel Bronson, John G. Lowe, S. S.,	1796 1802-1818 1818-1819 1818 Nov. 11, 1819-'21
24. Middletown, Orange Co., N. Y.,	Charles Seely, S. S., Zenas Smith, S. S., William Bull, S. S., Allan Blair, S. S., Abel Jackson, P., Supplied by Presbytery,* William Blain, S. S., Daniel Young, S. S.,	1796 1798- 1805-1807 1808-1812 1812-June 2, '19 1819 1820-1823 1823-1824
25. Deer Park, Orange Co., N. Y.,		
26. Monroe, " " "	Hosea Ball, S. S., John White, P., John Boyd, S. S.,	1821-1823 { June, 1823- Sept., 1824 1825-1834

* Supplies appointed.

NAME.	Pastors and Stated Supplies.	Term of Service.
27. Brookfield, Ct.,	Abner Brundage,	1821-
28. Pittsburgh, Dutchess Co., N. Y.		
29. Pleasant Valley, Dutchess Co., } N. Y., }		
30. Sharon Mountain, Ct.,	Supplied by Presbytery,*	1796-1797
31. Pittstown, N. Y.		
32. New Hempstead, N. Y.,	Allan Blair, P.,	June 27, 1797-
33. Litchfield, Ct.,		
34. Goshen, Ct.		
35. Franklin, Del. Co., N. Y.		
36. Carlisle, Schoharie Co., N. Y.		
37. Esperance, " " "		
38. Franklin, Dutchess (now Putnam Co.), N. Y., }	Supplied by Presbytery,	1795 and 1799

The above list cannot properly be termed a roll. To construct one according to the views of the Associated Presbyteries would be impossible, because the connection of the churches with the Presbytery is not given. Some were under what they called their "watch and care," but how many it is impossible to determine. Others seem to have owed their connection to their pastor or stated supply, who was a member. A change in the pulpit severed the tie. The incumbent, too, from motives of convenience or preference, often united with a different ecclesiastical body, and the church would go with him. Still others only applied for supplies, as Franklin and Bedford. The roll is really a list of churches, the names of which appear in the minutes.

Of the thirty-nine churches during the thirty-eight years of the Presbytery's existence, only twenty were represented at its meetings by delegates. North Salem, Mt. Pleasant, Yorktown, Red Mills, Poughkeepsie, Cornwall, Stamford, New York, Gilead, North Stamford, Salem, Somers, Amenia, Ridgebury, Peekskill, Pound Ridge, Middletown, Monroe, Brookfield, and Greenburgh. The churches most frequently represented were Yorktown, Red Mills, Gilead, and North Stamford. North Salem and Mt. Pleasant were the first to connect themselves with the Presbytery. Yorktown and Red Mills cast in their lot a few months later. Pound

* Supplies appointed.

Ridge, which was represented in the Presbytery of Hudson, April 20, 1796, may have followed their example through the influence of Abner Benedict, who became stated supply in 1796.

The West Church of Phillips Precinct, formerly known as Gregory's Parish, worshiped in a log structure, located in what is now the town of South East, not far from the Carmel line. It had practically become extinct. August 9, 1792, it was reorganized by "members of different churches and of the former church in this place, now dissolved" by the adoption of nine articles of faith and a covenant. By request Rev. Messrs. Ichabod Lewis, Jehu Minor, Amzi Lewis, and Silas Constant were present. A new house of worship was erected one mile south of the village of Carmel at what is now known as the Gilead Burying Ground. The polity of the church was that of its predecessor, Congregational. Dec. 9, 1792, the name was changed to Gilead. It is impossible to determine when this congregation became connected with the Associated Westchester Presbytery; probably, not long after its reorganization. A second reorganization took place June 1, 1803, when the Second Presbyterian Congregational Church of Carmel was constituted, which adopted the articles and covenant framed in 1792.

CHAPTER VIII.

The Associated Westchester Presbytery Continued.

THE Yorktown Church* engaged Silas Constant as stated supply for one year, November, 1785. Objection was publicly made at the meeting of the congregation that he was not a member of an ecclesiastical body in connection with the Presbyterian Church. He expressed a willingness to unite with the Dutchess County Presbytery, and did so at the next meeting held at Bedford, May 18, 1786, but only as "an advisory member." November, 1786, he was called as pastor, and at his own request installed by a council composed of members of the Dutchess County and Morris County Presbyteries. As we have already shown, shortly after his ministry began he taught the peculiar views of the body from which he came on ecclesiastical polity. At this time there were four elders. The first entry in the record kept by himself states that "the church and elders met." From that date (January 5, 1786) to May 2, 1806, there is no mention made of the eldership. The church, according to the record — not the session — met for the examination of applicants for membership and for the discipline of delinquent members.† Within twenty years three

* This account of the division at Yorktown during Mr. Constant's pastorate was prepared after a very careful study of the records of the church, the Dutchess County Presbytery, Associated Westchester Presbytery, and Presbytery of Hudson, the evidence in the trial of Rev. Griffith H. Griffith before the Presbytery of Bedford (Records, vol. i, pp. 142-279), and three pamphlets published in 1807.

† That a change had taken place in the government of the church is conceded by all. *A View of the late Difficulties in the Presbyterian Congregation in Yorktown for the Information of the Friends of Zion. By the Presbyterian Church in said place* [Records of Presbytery of Bedford, vol. i, pp. 207-241]—

of the four elders had passed away. The vacancies were not filled. The election of new elders was urged in the public meetings upon Mr. Constant. No action, however, was taken.

There was no pronounced opposition to change in the government of the church until October, 1805, when the pastor made use of this statement in receiving a person to the church. "Mr. Porter, you must understand that it is not a Presbyterian but a Congregational Church you are about to join." This announcement astonished many of the congregation. Judge Lee called on Mr. Constant the next morning for an explanation. The latter is said to have replied, "It is a Congregational Church and has been so near twenty years; now help yourself, if you can." The people took sides; the majority sided with the pastor, while the minority, under the leadership of Judge Lee, opposed him. Excitement, no doubt, ran high, and probably both sides used unchristian language towards each other. Judge Lee was publicly excommunicated February 16, 1806, on the charge of slandering Mr. Constant.*

"There were then three elders in the church, who together with the brethren in general, adopted the method of receiving their members by an examination *before the elders and church in a body*, and of judging concerning them *in cases of discipline*, but did not establish it by any vote or act of the church, that it should be the invariable method [210-1] . . . The confession now used by this church is a *compound of the doctrines of the church of Scotland* . . . brought forward by the *elders or deacons* at or before the settlement of the present pastor" [p. 211]. *An account of the Dissensions, etc., by an Impartial Spectator*—"The only matters in which any change has taken place are in *church discipline* [9] . . . It is a fact admitted that Mr. Constant is a Presbyterian of the Congregational order" [p. 13]. *Manual for the communicants of the Congregational Church in Yorktown, N. Y., March, 1833*—"During Mr. Constant's ministry the church, which had before been Presbyterian, *gradually assumed the Congregational form of government*, and in 1787 Dr. Elias Cornelius and Mr. Benjamin Haight were chosen Deacons . . . About the year 1806, a division occurred in the church, when more than two-thirds of the members adhered to Mr. Constant, and *maintained the Congregational form of government*, and the remainder *resumed the Presbyterian form*."

* Only at this point is evidence really conflicting. There is another version of the origin of the difficulty by the "Impartial Spectator." "About the year 1805, he (Judge Lee) formed a plan to get into his possession a house

The church had been incorporated under the law of the State in 1784. Through failure to elect trustees it had ceased to be a corporation; the trouble called attention to the fact. A meeting was called for the purpose of re-incorporation for March 4, 1806. Both parties were present, and each, no doubt, desired to elect trustees favorable to their interests. Judge Lee and his friends finding themselves in a minority, left the church and organized at a private house near by, electing trustees and adopting the name of the "First Presbyterian Church settled upon the plan of the church of Scotland in Hanover." The majority also elected trustees and assumed the same name. Both certificates were filed with the county clerk for record.

The Presbyterian element began to realize the necessity for the organization of a Presbyterian Church. Accordingly, April 16, 1806, Judge Lee and Daniel Horton, Jr., appeared before the Presbytery of Hudson, in session at Franklin, with a petition of thirty-three persons, calling attention to the disorganized condition and the danger of losing the property, and requesting the organization of a church. The Presbytery appointed a committee consisting of Rev. Messrs. Andrew King, John Ely, Methuselah Baldwin, Isaac Lewis, Ebenezer Grant, and Eliezer Burnet, and Elders Reuben Hopkins, John Hayt, Moses St. John, and James Porter a committee "to meet at Yorktown on Tuesday, the 10th day of June next, at 11 A. M., to receive under the care of the Presbytery said congregation, should it be constituted, to

which stands on the ground belonging to the congregation, on certain terms which he submitted to them. His propositions were opposed by Dr. White and some others of the leading members of the society, and negatived. Not upon the principle that Judge Lee intended to defraud the society, which, however, might have been the fact, but upon the general ground that it would be against their interest to accede to it. The dispute ran high, and Judge Lee was much irritated to find he could not bring a majority of the congregation into his views; and from that time he appears to have formed his hostile plans, and to have waged perpetual warfare against the congregation, etc., etc.," pp. 5-7. [We have no evidence of this beyond the bare statements in the pamphlets.]

organize a church in said congregation, provided said committee should deem it expedient, and to grant them any other assistance in the power of the Presbytery to grant them."

The committee met as directed, and in their report presented at Bethlehem on September 3 following, gave the results of their investigations:

"The committee to whom was referred the petition of Judge Lee, Daniel Horton, Jr., and others of Yorktown, report, that in obedience to the appointment and order of Presbytery your committee met at Yorktown in Westchester county, on Tuesday the 10th day of June last past, (except the Rev. Mr. Eliezer Burnet and Mr. John Hayt) at which time the petitioners came forward with a request that the congregation, of which they were members, might be taken under the care of the Presbytery of Hudson. In proceeding on the business the committee found the inhabitants of Yorktown unhappily divided. The petitioners informed your committee that they had agreeably to the recommendation of Presbytery, incorporated according to law, and styled themselves Presbyterians, agreeably to the plan of the Church of Scotland, and declared it to be their desire and design, to act in all matters of discipline conformably to the rules of the Presbyterian Church in the United States, as has been the case in former times, when Mr. Sackett was their minister and stood connected with the Presbytery of Dutchess. The other party, with Mr. Silas Constant, their present teacher, said they were also incorporated under the same style, and professed themselves Presbyterians, agreeably to the plan of the church of Scotland, although they acknowledged that they had laid aside the use of ruling elders, and were in the practice of receiving members into their church, and conducting the internal government thereof, agreeably to the constitution adopted by that body which call themselves the Morris County Presbytery.

"After hearing the parties at considerable length, until a late hour in the evening, your committee agreed to propose to them the following questions for their consideration, to be answered the next morning at the meeting of the committee, and delivered them copies thereof, viz.

"1st. Notwithstanding all the animosities and difference of opinion, and apparent prevalence of party spirit which have existed for some time past in the congregation — are the members thereof willing to adhere to their original style of incorporation, and the style expressed in the deed by which they hold their public property?

"2d. Have the members of this congregation heretofore considered themselves, and Mr. Sackett, their former minister, as connected with a body of Christians styled the Presbyterian Church in the United States, and with the late Presbytery of Dutchess?

"3d. Do this congregation now consider themselves as connected with any order or denomination of Christians? And what is that particular order?

"4th. Do they consider themselves as now connected; or do they, at this time, desire to connect themselves with the Presbytery of Hudson, which now embraces the late Presbytery of Dutchess?

"That at the meeting of the committee on Wednesday morning, June 11th, the parties appeared, and the petitioners gave the committee the following answers to the questions above mentioned, to wit—To questions 1st, 2d and 4th they answer in the affirmative; and to the 3d they do consider themselves connected with the Presbyterian Church.

"That the other party, by Mr. Constant, gave the following answers to the questions above mentioned, viz.—To question 1st in the affirmative. To 2d, the Presbyterian Church of the United States was not known as such in the days of Mr. Sackett, and we have never learned any such style from the aged people, but we think they were in connection with the Presbytery of Dutchess so long as it existed as such. To question 3d, answer yes, in the more extensive sense of the word; we consider ourselves connected with every order of Christians who hold the faith of the gospel. But as the Presbytery of Dutchess, as such, is extinct, and we have never formally joined any other body, we must be considered as connected with the church of Scotland, according to our former style. To question 4th, they have never adopted a style that implies that they consider themselves in any other sense connected with the Hudson Presbytery, than with other religious bodies; and whether the church wishes to connect with the Hudson Presbytery, we are not prepared to answer.

"Your committee further report, that having sought after all possible information respecting the state of the inhabitants of Yorktown, as to their ecclesiastical concerns, are grieved that they are obliged to consider that people in a very broken and divided state. A considerable proportion of the inhabitants having forsaken the Presbyterian Church and connection, your committee therefore consider it their duty to pay due attention to the reduced congregation of Presbyterians which they find in that place; and unanimously agreed to take said congregation under the care of the Hudson Presbytery in full confidence that the Presbytery will attend to the congregation, and from time to time afford them such advice and assistance as may, under the smiles of heaven, tend to restore them to their former state of prosperity." [Records of the Presbytery of Bedford, vol. I, pp. 159-164.]

Rev. Ebenezer Grant was appointed to preach at Yorktown on the third Sabbath in October, to preside in the choice of elders, ordain them, if he think proper, and administer the Lord's Supper. These duties were performed and the service held in the church apparently on October 6th, because we find the following protest in the church record under date of October 11:—

"Whereas the Rev. Ebenezer Grant of Bedford came into this place on the 6th inst without even notifying the church at large or even the pastor, proceeded to appoint two ruling elders over this church,

"Resolved, 1. That this conduct is unjustifiable by any known Gospel rule or precedent.

"2. That this church view it as a grand imposition on the church and pastor.

"3. That it tends to schism and disorder." [Church Records, p. 59.]

Mr. Constant and his friends were not idle. April 19, 1806, they considered the propriety "of appointing elders or some persons to assist in worship occasionally, and in matters of discipline, and visitations &c."; and May 2, two elders were elected. July 7 it was

"Agreed unanimously that this church consider themselves as originally standing in connection with the church of Scotland and belonging to the late Dutchess Presbytery.

"Voted that this church do and will maintain the style and continue in the same connection with the church of Scotland as far as possible and circumstances render convenient.

"Voted that this church in style, doctrine and worship are essentially the same they always were from the first establishment as a church." [Church Records, p. 54.]

August 17th, it was decided to call an ecclesiastical council composed of Rev. Messrs. Amzi Lewis, Richard Andrus, Stephen Dodd, Jehu Minor, — Grant, — Barnett, John Cornwell, and Sylvanus Haight, and delegates from the churches to which they ministered. The Council met at Yorktown in September. How many of the persons invited were present we do not know. The following questions were presented for their consideration:—

"1. The council are requested to examine into the origin and present constitution and standing of this church, their covenant, confession of faith, and connections, and give us their opinion, whether we have so altered in either or each of these particulars, as to destroy our original constitution, and given grounds for their objections (that is, the objections of those that have absented themselves from the Church)?

"2. Whether there are any grounds on which those members can be justified for their withdrawing from this church in the manner they do?

"3. What is expedient, and duty for this church to do further, towards those members who have withdrawn from us?

"4. Can a minor part of a church and congregation, withdrawing themselves from the main body to which they belong, be justly stiled the body or church and society, from which they withdrew?"*

The council returned the following answers:—

"The council have no evidence that the church have so altered in anything as to destroy their original constitution, or afford grounds for the absensions of the disaffected members.

* A View of the Difficulties, etc. (Records of Pres. of Bedford, vol. I, pp. 226-7).

“And therefore, in respect to the second question, we discover no justifiable grounds for those members to withdraw themselves from the church in the manner they have done.

“And in answer to the third question, we reply, that according to the representation made to us, those members must be considered as offenders and treated agreeable to the laws of the Gospel.

“In respect to the fourth question, we observe, that a minor part of a church and congregation, withdrawing from the majority, and holding the same doctrines, cannot be, with propriety, called the same church and congregation from which they withdrew.

“The council earnestly exhort the church to act with caution and the meekness of wisdom in all their proceedings, and endeavor to keep the unity of the spirit in the bond of peace, and commend them to the grace of God, which is able to build them up and establish them in the order of the Gospel.”*

The advice given was accepted, and within the next few months a number of those who had withdrawn were excommunicated.

Shortly after Rev. Mr. Grant ordained elders, the majority secured exclusive possession of the church. An ejectment suit was begun by the Presbyterian portion of the congregation. The action was tried before the Circuit Court, Chief Justice (afterwards Chancellor) Kent presiding, May 18, 1807. The case turned upon the stipulation in the deed of the property that it was “for the use of a Presbyterian congregation and to be used as a public place of divine worship by the neighbors and inhabitants thereabouts exercising their religion and public worship of God Almighty after and according to the form of worship used and exercised by the now established Presbyterian Church government in that part of Great Britain, called Scotland, and for no other purpose or intent whatsoever.” Which of the two parties to the suit complied with the stipulation? Among the witnesses for the plaintiffs were Rev. Messrs. John McKnight (D.D.), John Rogers (D.D.), John Ely, Ebenezer Grant, and Methuselah Baldwin. The only witness for the defendant was Rev. Silas Constant. The Chief Justice in his charge is reported to have said — “The testimony on part of Mr. Constant is very respectable, but the testimony

* A View of the Difficulties, etc. (Records of Pres. of Bedford, vol. I., pp. 228-9).

on the other side is equally respectable, and eight times as strong." The judgment rendered was in favor of the plaintiffs. No appeal was taken, and the building was restored to the Presbyterian church.

The ejected party built a new house of worship about three-fourths of a mile east of the old one. It became known as the Independent Presbyterian and later as the Congregational Church. The division was attended by great excitement and engendered much bitterness. Three pamphlets were published, one by the majority entitled "A View of the Late Difficulties" etc., a second, which bears the title of "Strictures" etc., prepared it is said by a member of the Presbytery of Hudson in reply to the first, and a third styled "An Account of the Dissensions" etc., which tradition attributes to Dr. Henry White, a son-in-law of Mr. Constant. A half century was required to heal the breach. Both churches were weak and afforded very inadequate support to their pastors. After 1860 the Congregational Church became unable to support a minister. August 5, 1865, most of its members united on certificate with the Presbyterian Congregation.

The first house of worship in the present village of Peekskill must have been erected prior to July 16, 1797, because at that date Silas Constant preached, according to his diary, in the "new meeting-house." Its site was that of the First Church on South Street. The Presbyterians of this place were then connected with the Yorktown Church, to the support of which they contributed from 1787 to 1813. The records show that "the church met in Peekskill" occasionally for the reception or discipline of communicants and the administration of the Lord's Supper. The last entry to that effect bearing the date of June 4, 1814. The church in this instance was the Congregational Church. When the Yorktown Church ceased to be connected with the Dutchess County Presbytery, both it and the out station at Peekskill came under the influence of the Associated Westchester Presbytery. Supplies were appointed by that body as early as 1800.

The division of 1806 was felt in both portions of the parish. The land upon which the church stood had been donated by Nathaniel Brown, a Friend, "to the Presbyterians of the belief of Dr. Rodgers of New York." The decision of the civil court with respect to the Yorktown Church property virtually settled to whom that at Peekskill belonged — the Presbyterians, who undoubtedly were in the minority. The friends of Mr. Constant, as at Yorktown, were obliged to find new quarters. What was familiarly known as the "church on the hill" was erected. September 29, 1813, in order to take title to this property, or as a preliminary step to the purchase of the land and erection of the house of worship, the Independent Presbyterian Congregation of Peekskill was incorporated. May, 1816, a church of seventy-five members was organized, which by 1819 had become one hundred.

In the meantime, April, 1815, the Presbyterian Congregation on South Street was received under the care of the Presbytery of Hudson, and supplies were appointed at three succeeding meetings. Soon after it must have become extinct. After the death of Mr. Constant in 1825, the influence of the Associated Westchester Presbytery began to wane. January 24, 1826, the Independent Presbyterian Congregation was received under the care of the Presbytery of New York. This action was rescinded at the next meeting, because of great opposition in the congregation. Those who favored a Presbyterian Church in the "church on the hill" with a few from the Yorktown Church, were organized into the Presbyterian Church of Peekskill on June 25, 1826, by Rev. Elihu Baldwin. June 28, it was received under the care of the Presbytery of New York. The South Street Church became their place of worship.

At no time during its existence was the Associated Westchester Presbytery a large body. At its organization in 1792, there were only six members on its roll, all of whom, with delegates from two churches, North Salem and Mt. Pleasant, were present. Seven years later, September 25,

1798, we find eleven on the roll. April 10, 1821, there were thirteen — six present with delegates from five churches. The largest attendance was in October of that year, when eight ministers and nine delegates were enrolled. The prefix deacon often appears before the names of the delegates, never that of elder.

In theology the Presbytery claimed to be "Edwardian." Of its ecclesiastical peculiarities we gain some idea from the Constitution and minutes. Ministers were to be admitted by a majority of two-thirds of those present, and might be excluded by a bare majority. The right to examine all applicants for membership was asserted. Ministers presented excuses for non-attendance and asked leave of absence when obliged to retire before adjournment. They were admonished for failure to present papers on assigned topics. One was called to account for assisting at an ordination "in a very disorderly manner." The word appointed, so distasteful to Jacob Green, was employed with respect to supplies. The conduct of members was a proper subject of investigation; and they, if occasion required, might be disciplined. Rev. Mr. Frey was censured for slandering a fellow minister. Later his name was stricken from the roll and fellowship withdrawn. We shall have occasion again to allude to this case in another connection.

The churches were regarded to be in some sense under the "watch and care" of the Presbytery. There is one instance of regular dismissal. It was regarded as disorderly for any church to join another ecclesiastical body without such dismissal. All jurisdiction over them was disclaimed. Advice and assistance were offered to all that might seek it. The minutes contain the word "enjoin," so abhorrent to the authors of the movement, but once. The Presbytery, after investigation into troubles existing in the Sing Sing church during Rev. Geo. Bourne's ministry, concludes its advice with these words — "we do *enjoin* it as a solemn duty . . . that you now cease to converse about these difficulties in private or to say anything about the investigation, only that it has terminated in an entire settlement of the difficulties."

It is evident that the Associated Westchester Presbytery was not a Presbytery according to our Form of Government. It possessed less authority over its members and none whatever over its churches. It differed from an Association, in that churches were represented by delegates. To the ministry it was a Connecticut Association, while to the churches it was a Connecticut Consociation, shorn of judicial authority.

The business usually transacted at its meetings, of which there were two stated each year, was the presentation by the ministers of a narrative of their labors with a report of the spiritual condition of the churches, to which they ministered, the examination of candidates, the appointment of supplies for vacant churches, and of some of their own number to itinerate from three to six weeks at a time in the newly settled counties west of the Hudson. Sermons and papers on theological topics were presented by members. For a time beginning with September, 1819, the churches presented their records for examination.

When a person "asked for advice" with view to entering the ministry, a committee was appointed to superintend his studies. The branches prescribed were English grammar, Latin, Greek, logic, mathematics, natural philosophy, astronomy, systematic theology, and ecclesiastical history. Texts and subjects were assigned for sermons and papers. This course of study required several years, during which the candidate was expected to be present at all the stated meetings for advice and examination. For non-attendance he was called to account. To some of the students aid was granted from funds of the society for the promotion of learning and religion in Morris County. When sufficient progress had been made, the candidate received permission to teach and exhort. He was ordained after the prescribed course had been completed. The supervision seems to have been careful. The names of twenty-seven candidates are found in the minutes. Of these nineteen

were in due time ordained — Jonas Hickok (Feb. 23, 1796), David Harrower (Sept. 29, 1796), Allan Blair (June 28, 1797), Jason Perkins (Oct. 2, 1800), James Barr (Oct. 2, 1800), Stephen Dodd (Sept. 28, 1803), Sylvanus Haight (June 18, 1806), Abraham Purdy (Oct. 17, 1810), Joel Osborn (Sept. 26, 1811), Abner Brundage (May 16, 1816), John R. St. John (May 16, 1816), James N. Austin (May 16, 1816), Ezra H. Day (June 3, 1818), John G. Lowe (Nov. 11, 1819), Enoch Bouton (Oct. 5, 1820), Hosea Ball (Oct. 18, 1821), Edward McLaughlin (Oct. 18, 1821), Richard Waller Knight (June 29, 1825), and Daniel Jones (June 29, 1825).

The benevolent work of the Presbytery was confined to home missions. The far west to them was the central and western portions of New York. Members of the Presbytery or candidates under its care were appointed at each stated meeting during the early part of its history to itinerate west of the Hudson, in the valleys of the Delaware and Susquehanna. Churches were organized. The expenses of this work were defrayed from collections taken up on these tours and from the funds of the society for the promotion of learning and religion, organized by the Morris County Presbytery. In 1804 initiatory steps were taken towards missionary work in Georgia. No missionary seems to have been sent out. In 1817 a plan was devised for the support of two missionaries "in the destitute regions of our country," and appeal was made to the churches for money. A small amount was collected and a committee was appointed to carry on missionary operations between Fishkill and New York. The record shows that this work was confined to the immediate field of the Presbytery.

The narratives of the state of religion for the most part complain of indifference to the claims of religion. Sometimes they speak of the existence of infidelity. Occasionally they mention revivals in particular churches or communities.

May 11, 1803, Messrs. Amzi Lewis, Silas Constant, and

Medad Rogers were appointed a committee to draft "a formula of catechism adapted for the instruction of young children in the doctrines of religion." It was published with the concurrence of the Morris County Presbytery in 1805; also a shorter one for beginners. The catechisms were distributed among the churches. No copy is now to be found.

CHAPTER IX.

The Associated Westchester Presbytery Continued.

AT a stated meeting held in April, 1821, it was reported that one of their own number, Mr. Frey, pastor of the First Independent Church of New York, had stated that a majority of the members of the Presbytery were Sabellians. The matter was referred to a committee consisting of Messrs. Constant, Day, and Phelps, who were to report at a meeting to be held at Somers on the fourth Tuesday of May next. The committee reported that they had ascertained that Mr. Frey had slandered a brother by charging him with Sabellianism, and that he had stated that his reasons for not bringing charges against him before the Presbytery was that the majority were of the same sentiments. Mr. Frey was present, but left during the discussion. He was censured "1st. For slandering this body. — 2nd, Defamation of an individual. — 3rd, Neglect of Gospel discipline. — 4th, Criminal and repeated equivocation." He was also censured for the "highly intemperate and disorderly manner" in which he left the Presbytery and refused submission to its discipline.

At a subsequent meeting held at Yorktown, June 6, 1821, on the recommendation of a committee, it was decided to issue a circular letter, to be published under the supervision of Mr. Constant, "by which the public mind may be relieved as to the Presbytery's soundness in the faith, particularly in relation to the doctrine of the Trinity." At the next meeting, Oct. 16–18, 1821, two additional charges were made against Mr. Frey. The following minute was adopted :

"Having fully investigated the subject in refferance both to the charges of May, 1821, and those now preferred; and having satisfied themselves that all regular and proper steps of Gospel discipline have been taken with him,

without the desired effect; Presbytery consider him as an impenitent offender and unworthy of the Gospel ministry and their fellowship: Therefore, agreed unanimously that duty to the Great Head of the church and the interests of religion require them to withdraw from him, and they do hereby exclude him from this body and order his name to be discontinued." [Constitution and Records, p. 236.]

It is worthy of note that there is on record no evidence, except the report of the committee, and none seems to have been taken, and the judgment was reached without even the form of a trial. October 10th, preceding, Mr. Frey and the First Independent Church were received into the Presbytery of New York. The Rose Street Church was received by the same Presbytery April 16th, following.

The Presbytery had no organic connection with any other body. Its relation to the Morris County Presbytery was simply that of one holding similar doctrinal and ecclesiastical views. The original members of each were full members of the other, with the privilege of meeting with and taking part in the proceedings. The members of the Westchester Presbytery, who had been connected with the parent organization, were to remain members of the Society for the promotion of learning and religion. The records show that this arrangement was carried into effect.

At a meeting held at Poughkeepsie, September 24, 1793, the initiative was taken towards the organization of new Presbyteries north and west of Albany. A committee consisting of Rev. Messrs. Robert Campbell and Daniel Marsh was appointed to attend the next meeting of the Association of Berkshire for consultation. At a special meeting, January 14, 1794, the committee reported that the Association of Berkshire recommended the organization of two Associations of Ministers holding "Edwardian principles respecting doctrine and discipline," one of those residing in the vicinity of Albany and the other of those in the vicinity of Whitestown, and "that the Berkshire Association be in connection with the two proposed Associations, and also with the Morris County and Westchester Presbyteries." It was also reported that a Presbytery had been formed in the

vicinity of Albany called the "Northern Associated Presbytery of the State of New York." This had been effected by John Camp, John Stevens, Beriah Hotchkin, Robert Campbell, David Porter, and Luther Gleson, ministers in the State of New York, at New Canaan, November 12, 1793. February 3, 1807, at Milton, there was organized the Saratoga Associated Presbytery.

Between these affiliated bodies some sort of connection for the advancement of their common interests and work was felt to be a necessity. The Northern Associated Presbytery appointed a committee to meet similar committees from Morris County and Westchester Presbyteries in convention to be held at Poughkeepsie April 8, 1794, to devise some mode of correspondence. The convention met at the time and place appointed. John Stevens represented the Northern Presbytery, Amzi Lewis and Daniel Marsh the Westchester, and Benoni Bradner and Abel Jackson the Morris County. It was agreed to recommend to the bodies which they represented the appointment of two or more of their members as correspondents. They were to meet as a "Convention of Correspondence" once each year "to obtain a general and extensive view of the state of religion, and the calls for ministerial labor within the circle of their acquaintance, and propose or recommend to the several Presbyteries such measures as from a general view of the state of things may appear to them adapted as proper means to promote the cause of the Redeemer." The following action was taken :

"As the Presbyteries of Morris County and Westchester have proposed to publish some account of their sentiments and practice, agreed to report to the Presbyteries to which we respectively belong, as our opinion, that it is desirable that all those Presbyteries should write the said publication, and that the said Presbyteries meet together in a convention in this place on the first Tuesday of September next, in order to promote union and brotherly love, and deliberate and agree concerning the premises." [Constitution and Records, p. 23.]

The recommendations were agreed to by the Presbyteries, and Messrs. Amzi Lewis and Daniel Marsh were chosen "correspondents."

This method of correspondence does not seem to have proved a success. Apparently but few meetings were held. The proceedings and recommendations of only two were reported to the Westchester Presbytery. Mention is often made of the appointment of correspondents. In 1802 the Northern Presbytery proposed the revival of the convention. This was agreed to by the Westchester Presbytery, and correspondents were appointed. Apparently nothing came from this attempt. September, 1804, we have a renewal of the same proposal. A convention was appointed for the following August at Poughkeepsie. After 1806, the records are ominously silent in regard to it, indicating that the plan had failed.

The book, of which mention is made in the recommendations for correspondence, was published. On account of the failure of the first convention to meet, its preparation and publication fell to the care of the Westchester Presbytery. May 12, 1795, this Presbytery agreed to take four hundred copies, provided the Morris County and Northern would take eight hundred copies. Messrs. Abner Benedict, Amzi Lewis, and Silas Constant were appointed a committee to superintend the printing. It was announced at a meeting held September of the same year that the other associated bodies declined the proposal. It was voted to print six hundred copies under Mr. Marsh's care. The book was issued near the end of 1796. It was a bound volume of one hundred and two pages, entitled "A brief account of the Associated Presbyteries, and a general view of their sentiments concerning religion and ecclesiastical order." They claimed to hold the general system of doctrine, "which may be denominated Calvinistic, Edwardian, or Hopkinsian." They declined to call any man Father, or to adopt any of the existing confessions. Their own consisted of eighteen articles, mainly accordant with the Westminster. The views expressed on ecclesiastical polity were those of their constitutions. The question of revision and republication was brought up in 1819 and 1824. It was deemed inexpedient.

At the session of May, 1801, a proposition was presented from the Northern Presbytery for "a representation in the General Association of Connecticut." The reasons for the proposed change were not given. January 12, 1802, it was decided to be inexpedient. The convention (we presume, of correspondence held at Po'keepsie in 1805) proposed a general confederation between this Presbytery, the Northern and the three Western Associations of this State. The purpose was to increase the general usefulness of these bodies, especially in mission work. Co-operation and organization on a larger scale than yet attempted was thought necessary. Messrs. Cornwall and Constant were appointed to attend a convention in the interest of such a union, provided one should be called by the bodies mentioned. A convention was appointed to be held at Harpersfield. In view of it a committee, consisting of Messrs. Constant and Dodd, were appointed, Oct. 1, 1806, by this Presbytery to draft the principles of a confederation. The committee reported the following as instructions to their delegates:

"1. That the Presbyteries or Associations be left to regulate their own internal matters according to their wisdom without any general directory.

"2. That there be no accountability to the General Association as an authoritative judicature.

"3. That the General Association may recommend things to the several or particular Presbyteries — advice, counsel, etc.

"4. That the subject of a general missionary society be considered and agreed on, if found consistent.

"5. That the subject of a magazine be taken into consideration. And considering the situation of those western parts of the country and the inconvenience attending the acquisition of those valuable publications in other parts, and the advantages arising from those periodical publications, not only as a means of disseminating useful knowledge, but, if properly regulated, as a valuable means for obtaining pecuniary support for missionary interest, we think it desirable, therefore, that such a work should be set forward, leaving the subject to the wisdom of the General Association, if such Association should take place.

"6. That the respective Presbyteries or Associations shall have a right to recommend subjects to the consideration of the General Association, and to apply to them at any stated meeting for counsel and advice." [Constitution and Records, pp. 126-7.]

Nothing seems to have resulted from the movement, because we find a complaint entered upon the minutes against

the Northern Presbytery for failure to keep appointments, "especially that of Harpersfield."

The action of the Presbytery, October 17, 1821, shows that the Morris County Presbytery had practically ceased to exist. It is stated in answer to the delegate from Middletown, who inquired about the relation of the churches connected with that organization to this, that

"WHEREAS the Presbytery of Morris County is so situated as to preclude the possibility of their meeting soon, . . .

"Therefore this Presbytery agrees to aid such churches by acknowledging the relation and extending that care and affording such aid as the circumstances of the churches may require and Presbytery be able to give; and in order to this, Presbytery invites them to attend by delegation all the meetings of Presbytery; and agrees to meet in these churches, when convenient." [Constitution and Records, p. 237.]

The Saratoga Presbytery had ceased to exist September, 1818. We hear nothing further of the Northern Presbytery. The question now presented itself to the Westchester Presbytery, to what ecclesiastical body were they to look for fellowship and co-operation. Very naturally they turned to their nearest of kin, the General Association of Connecticut. April 17, 1822, Mr. Constant called attention to "the propriety of incorporating themselves and the several churches under their care in connection with the General Association of Connecticut." After consideration it was voted

"That such a connection and relation is in their opinion highly desirable and would be very advantageous to the promotion of the usefulness of this body and to the general interest of Zion." [Constitution and Records, p. 240.]

The question was referred to the churches for decision. Messrs. Constant and McLaughlin were appointed to draft a memorial to be presented to the General Association of Connecticut. At this time there were in connection with the Presbytery thirteen ministers and apparently nine churches—Yorktown, Red Mills, Pound Ridge, Gilead, Middletown, Peekskill, Monroe, Greenburgh, and Mt. Pleasant. At the next session, held September 17, 1822, reports were received from both the churches and the committee, and it was voted in view of want of information a committee be appointed

to attend the next meeting of the Fairfield East Consociation to secure it. An extra session was called for October 28th at North Salem to hear the report of the committee. Two members of the Consociation were present. After discussion it was resolved

"That the ministers of this Presbytery form themselves into an Association at a proper time and present their memorial for a union with the [General] Association at their next session at Bridgeport on the last Wednesday in May, 1823." [Constitution and Records, p. 254.]

As no further mention of the subject is made in the records, we presume that nothing was accomplished.

The connection of the North Stamford (Conn.) Church ceased soon after the death of Amzi Lewis in 1819. Of those which were regarded as under the watch and care of the Presbytery, were represented by delegates at the meetings, and applied for advice and supplies, one after another withdrew and connected themselves with other bodies. They were influenced in the change by a variety of motives. In some instances it was distance. In others stipulations in deeds may have had to do with it (New Marlborough). Some of the churches contained a strong Presbyterian element, while to others the terms Presbyterian and Congregational were almost synonymous. The Associated Presbyteries represented no distinctive idea in theology or polity. They were Presbyterian only in name, in principle Congregational — less Presbyterian than the Congregational Consociations of Connecticut and not essentially different from those of Massachusetts Associations. In the counties adjacent to the Hudson River, Presbyterianism was making a rapid growth.

The binding force in the Associated Westchester Presbytery was the personal influence of its leaders. John Townley had died March 1, 1812, and John Cornwall had followed nine days later. Amzi Lewis had passed away April 5, 1819. Silas Constant had entered into rest March 22, 1825. Most of the churches in Connecticut had connected themselves with organizations holding the same polity nearer at

hand. The church at Cornwall, the offspring of a church quarrel, had returned to the Litchfield North Consociation, May 13, 1807. The following churches had united with the Presbytery of Hudson: New Marlborough and New Paltz, April 18, 1810; Amenia, April 19, 1815; Po'keepsie, April 16, 1817; Ridgebury, April 17, 1816; Middletown, April 20, 1824; Monroe, September 9, 1829; Pound Ridge was received under the care of the Presbytery of North River, September 17, 1822. Mt. Pleasant united with the Presbytery of New York August 2, 1811. Called to account for employing a deposed minister (probably George Bourne), it returned to the Associated Westchester October 5, 1820. It was reorganized and enrolled by the Presbytery of New York October 10, 1826. The First Independent and Rose Street Churches of New York City were received by the same body October 10, 1821, and April 16, 1822, respectively. The ministers united with other bodies without formal dismission.

At the meeting held May, 1827, a minute was adopted in which mention is made of the smallness of the Presbytery and the non-attendance of members, and an agreement was entered into to attend to their duties more faithfully. A circular letter was also addressed to "those churches which have been in covenant with this Presbytery, and have not withdrawn their relation." These were Red Mills, Yorktown, Gilead, North Salem, Somers, and Peekskill. At this date there are only the names of six ministers on the roll—Allan Blair (Red Mills), Samuel N. Phelps (Ridgefield, Conn.), Hosea Ball (Highlands, Orange County, N. Y.), Daniel Jones (Yorktown), Isaac Allerton, and Richard W Knight.

The question of withdrawal in order to unite with other bodies agitated the churches of North Salem and Red Mills in 1828. The former deemed it for its interest to unite with the Presbytery of North River, while the latter contemplated a connection with the Second Presbytery of New York. The North Salem Church was advised to wait until the next session, and was promised supplies and a dis-

missal. At Red Mills the majority favored a change and the minority asked advice. They were urged to avoid a division. At the next meeting held at Peekskill September, 1828, the North Salem Church was dismissed to the Presbytery of North River, to which it had applied for reorganization on September 23, 1824. The church at Red Mills was advised to prevent, if possible, division, and to apply to the Second Presbytery of New York to be received with permission to retain the Congregational form of government. It was received and reorganized.

The last meeting of the Presbytery was held at Peekskill June 2, 1830. There were present Hosea Ball, Israel Hammond, Richard N. Dey, and Delegate St. John Constant of Peekskill. A resolution was passed dissolving the Presbytery. Mr. Ball was dismissed to the Presbytery of North River and Messrs. Hammond and Dey to the Reformed Dutch Classis of New York. The church at Peekskill was advised to unite with the latter body. It became the Reformed Dutch Church.

BIOGRAPHICAL SKETCHES.

SILAS CONSTANT.

Silas Constant was the son of Col. Joseph Constant, an officer of the French army, who, in March, 1749, married Susan Tirrell, an orphan, daughter of Elijah Tirrell, a rich merchant of Salem, Mass. Soon after his marriage Col. Constant sailed for France for the purpose of arranging his affairs there. The ship in which he took passage is supposed to have foundered at sea, as no tidings were ever heard of it. On the 15th January, 1750, at Waterbury, Conn., a fatherless boy was born, and named Silas. The young mother died shortly after of a broken heart, bequeathing the care of her son to a married sister, Mrs. Bebee.

In 1770, Mr. Constant married his second cousin, Amy, daughter of John Lewis of Waterbury, Conn. Here and at

Salem, Conn., where he owned a farm, he appears to have resided until past his thirtieth year, when he gave himself to the ministry of the Gospel. It is conjectured that he pursued his theological studies under the direction of Rev. Jacob Green, of Hanover, N. J. * May 29, 1783, he was ordained as an evangelist by the Presbytery of Morris County. Prior to his ordination, he seems to have labored at Chester, Orange County, N. Y., and had gathered a congregation there by March of that year.

He also labored at Monroe in the same county, where on May 17, 1784, he and Amzi Lewis organized a church with seventeen members. November, 1785, he was engaged as stated supply for one year by the Yorktown Church. May 10, 1786, he became "advisory member" of the Presbytery of Dutchess County. He was called to the pastorate of the church November 8, 1786, and soon after installed. May 8, 1792, he united with the Associated Westchester Presbytery. His connection with the Presbytery of Dutchess county ceased May 8, 1794. After the civil courts had given possession of the church property to the Presbyterians, he ministered to the congregation that worshiped in the new meeting-house. He died March 22, 1825, aged 75 years, 2 months, and 9 days. His remains were interred by the Congregational Church in which he preached. Mr. Constant's first wife died July 4, 1805. There were four children by this marriage, two sons and two daughters. He married a second time.

"Silas Constant was a tall, well proportioned man, and of a commanding appearance. He had a limited education, but had gathered much information from reading books on various topics. He had much shrewdness, was a ready speaker, and preëminently the leader of the Presbytery to which he belonged. In his intercourse with his neighbors he was kind and obliging, and his daily walk and conversation was without reproach." He preached without notes. As a pastor he was very efficient, his visits combining in happy medium the social and pastoral. His labors were

abundant. The records of the Associated Westchester Presbytery, in an obituary minute, state that "during the thirty-three years of which he was a member of this Presbytery he was not only present, but took part in its concerns, and was not for once absent at the opening of the Presbytery.

AMZI LEWIS.

Amzi Lewis was born at Waterbury, Conn., October 29, 1746. He graduated at Yale College in 1768. He was ordained and installed pastor of the churches of Florida and Warwick, Orange County, N. Y., April 9, 1772. After service of five years he was released from the latter; he continued with the former ten years longer. In 1787 he removed to North Salem, Westchester County, N. Y., and became principal of the academy and stated supply of the church. March 12, 1795, he was called to the North Stamford (Conn.) Church at a salary of "one hundred pounds lawful money . . . and fifteen cords of good wood yearly." He was probably installed a few months later. He remained with this church until his death, which took place April 5, 1819. He was in the 73d year of his age and the twenty-fourth of his pastorate.

The Presbytery bears testimony to him as one "whose person we loved, as a brother in the ministry whose character we revered as a Christian, as a counsellor and a pattern of fidelity, and whose memory we would perpetuate as the last among the number of those who first composed the Presbytery of which we are now members. But while we lament our loss, yet, wishing to be reconciled to the dispensation, and rejoicing in his gain, we would hear the voice, Be ye also ready."

CHAPTER X.

Churches under the care of the Presbyteries of Hudson, New York, and North River, 1795-1829.

BETWEEN 1795 and 1829, the dates respectively of the dissolution of the Presbytery of Dutchess County and of the erection of the Presbytery of Bedford, the jurisdiction of three Presbyteries connected with the General Assembly, Hudson, New York, and North River, extended into the field of the present Presbytery of Westchester. October 22, 1795, the Synod of New York and New Jersey erected the Presbytery of Hudson.

“Resolved, That all the ministers belonging to the Presbytery of New York within the following bounds, namely, the middle of the Southern mountains in Orange County, and the Southern bounds of the Presbytery of Albany, on the west side of the river Hudson, and all the ministers of the Dutchess Presbytery, together with all the churches within their bounds, be erected into a Presbytery by the name of the Presbytery of Hudson.

“Whereupon, The Synod did dissolve the Presbytery of Dutchess, and erected the ministers and churches within the above bounds into a separate Presbytery under the name of the Presbytery of Hudson. And

“Ordered, That said Presbytery meet the first time in Franklin, on the third Tuesday of November next, at two o'clock in the afternoon, and that Mr. Mead open the Presbytery and preside 'till a moderator be chosen, and in case of his absence, the senior minister present.”

The Presbytery met accordingly at Franklin, November 17, 1795, and, in the absence of Solomon Mead, the sermon was preached by Nathan Ker from Ps. 46:5. Seven of our churches came under their care, Salem, Union, Bedford, Franklin, Pound Ridge, Yorktown, and Peekskill. Pound Ridge was represented at the session of April 20, 1796, when Mr. Lockwood, its representative, paid 2s. towards the presbyterial expenses. Soon after it became connected with

the Associated Presbytery. In 1806 Yorktown was enrolled. April 22, 1809, Union, at their own request, was dismissed to the Fairfield East Consociation. The Peekskill congregation contributed, April, 1812, to the fund for missionaries, and, April, 1815, was taken under the care of Presbytery, and supplies appointed at three succeeding meetings. September 6, 1816, "the Presbyterian Union Society of Somers" requested supplies. They were appointed at three succeeding meetings.

October 5, 1809, the Presbytery of New York was reorganized and its boundaries defined as follows :

"That so much of the Presbytery of New York as lies east of the Hudson River and south of the towns of Bedford, Yorktown, and Peekskill in Westchester County, and so much of the Presbytery of Long Island as lies west of Hempstead Plains, including the Rev. Dr. John Rogers, Mr. George Faintoute, Mr. Nathan Woodhull, Mr. Peter Fish, Dr. Samuel Miller, Dr. Philip Milledoler, Mr. John McNiece, Dr. John B. Romeyn, and Mr. William P. Kuypers, be constituted a Presbytery by the name of "The Presbytery of New York."

The effects of the Revolutionary War upon southern Westchester, the desolation and religious destitution, have been already alluded to. Thirty years made but little improvement. In 1812, according to Dr. Dwight, it was declared by the Missionary Society of New York to be "proper missionary ground," and a missionary was directed to devote his labors to this section alone. About the same time the Presbytery of New York called the attention of the General Assembly to it. Walter King was appointed to labor there, and through his instrumentality the old French Church at New Rochelle was revived and reorganized as the Presbyterian Church, March 30, 1812, and received under the care of Presbytery April 21 following. He also labored at West Farms.

In 1814 Isaac Lewis was appointed by the General Assembly to labor in the same section under the direction of the Presbytery of New York. From 1814-1818 he divided his time between West Farms and New Rochelle. A house of worship was completed at the former place in 1815 and a

church of four members organized Dec. 4, 1816. By Mr. Lewis' advice a Presbyterian organization was completed by the election of officers Nov. 5, 1818. He left these two churches a few weeks later to take charge of the Congregational Society in Greenwich, Conn. Provision for a limited time was made by the General Assembly in 1820. Two years later the Presbytery of New York took the work in hand and appointed a committee to examine into the destitution within their bounds, embracing the west end of Long Island, southern Westchester, and the city and county of New York. They reported from fifty to seventy thousand souls unconnected with any Christian denomination. To supply with the means of grace these destitute regions "The Presbyterian Society" was established by the Presbytery. By April, 1823, this Society had districted their territory and assigned it to the various churches, in many of which auxiliaries had been formed. It was proposed to occupy two points in the county of Westchester, Rye and White Plains.

During the Revolution the population of these places had been scattered and the churches burned. No stated religious services had been held. The Rye church was rebuilt in 1793, and June 5, 1795, "The Presbyterian Church of Rye" was incorporated. From the death of John Smith in February, 1771, to the coming of Noah C. Saxton, in 1828, there seems to have been neither pastor nor stated supply. The Presbytery of Dutchess County appointed occasional supplies. No service by ministers of our own denomination being held in the meeting-house, it was occupied by the Methodists from 1812 to 1828. The right of the Presbyterian congregation to the property was established and it passed again into their possession. In 1821, Ebenezer Clark, a retired merchant of New York, removed to Rye. The church enlisted his sympathies at once, and in the plans of "The Presbyterian Society" without doubt he took a deep interest. Noah C. Saxton was secured as a stated supply in December, 1828. March 4, 1829, a church

was organized by a committee of the Presbytery of New York, and enrolled April 21st.

At White Plains occasional services were held in the Court House until 1820, when Rev. Thomas G. Smith, pastor of the Reformed Dutch Church of Tarrytown, was engaged to preach every second or third Sunday. A church was organized April 25, 1824, and received under the care of the Presbytery of New York, October 21st. Soon after a house of worship was erected on the site of the one destroyed in 1776. In 1788 a Congregational Church was gathered at Hall's Corners (now Elmsford) in the town of Greenburgh. Under the ministry of John Townley it came under the care of the Associated Westchester Presbytery under the name of the Greenburgh Church. June 18, 1825, it was re-organized as a Presbyterian Church and received under the care of the Presbytery of New York October 11th, following. April 11, 1825, a church was organized at "South Greenburgh" (now Dobbs Ferry). It was enrolled by the same Presbytery April 22d. The Peekskill and Mt. Pleasant Churches were enrolled, as has been stated, June 28 and October 10, 1826, respectively.

The Presbytery of Hudson began existence in 1795 with eight ministers and sixteen churches. New organizations had been effected, where the needs of the people required it. Congregations formerly connected with the Associated Westchester Presbytery and other bodies cast in their lot with the new Presbytery. In 1819 there were twenty-five ministers and forty-one churches on the rolls. Prior to this date, in 1812, the question of dividing the Presbytery was broached. Application was made to the Synod in September, 1816, to set off eight ministers and all the churches east of the river as a separate body to be called the Presbytery of Hudson. It was withdrawn later. October 23, 1819, it was voted

"That application be made to the Synod, now in session, to divide the Presbytery of Hudson so that the Rev. Messrs. John Clark, Joshua Spaulding, Ebenezer Grant, Thomas Picton, John Johnston, Eli Hyde, Eliphalet Price, Joel Osborn, James I. Ostrom, Daniel Crane, Robert G. Armstrong, including

the congregations of New Windsor, Newburgh, Marlborough, New Paltz, Pleasant Valley (west), Pittsburgh, Wappings Creek, Fishkill, Patterson, Salem, Yorktown, Pine Plains, Amenia, North, Amenia, South, Smithfield, Pleasant Valley, Bedford and Po'keepsie, be constituted a new Presbytery to be known by the name of the Presbytery of North River, and that their first meeting be held at Patterson, on the first Wednesday in November, at three o'clock P. M., and the Rev. Mr. Spaulding, or, in case of his absence, the senior minister present, preach and preside till a Moderator be chosen."

This application was granted and the new Presbytery was erected accordingly.

The Pound Ridge Church, which had been connected with the Associated Westchester Presbytery, made application, May 7, 1822, to be recognized as a Presbyterian congregation and taken under the care of Presbytery. They requested reorganization and a committee was appointed for the purpose. September 17th, on the recommendation of the committee, the church was enrolled. September 23, 1824, a request for reorganization was presented by the North Salem Church, and a committee appointed. The request was repeated April, 1827, and a second committee appointed which reported progress every six months until September, 1829. The South East Church was received upon a certificate of dismissal from the Fairfield East Consociation, April 26, 1825. Rev. Marcus Harrison, pastor of the church, was enrolled September 21st, following.

THE LIST OF CHURCHES.

PRESBYTERY OF HUDSON.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
I. Salem,	Nov. 17, 1795,	Solomon Mead, P.,	{ May 20, 1752- Sept. 4, 1800
Lower Salem,		Supplied by Presbytery,*	1800-1802
South Salem,		Robert Chapman, S. S.,	Sept. 7, '02-Apr., '03
		Osborn, S. S.,	1803
		John Ely, P.,	{ Nov. 28, 1804- Dec. 10, 1811
		Charles F. Butler, S. S.,	1812
		Jacob Burbank, S. S.,	Sept. 22, 1813-1817
		Charles F. Butler, S. S.,	1817-June 11, 1820

* Supplies appointed.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
2. Union,	Nov. 17, 1795,	Jehu Minor, P.,	{ Feb. 1, 1792- July 5, 1808
South East,		Bradford Marcy, P.,	{ June 7, '09-Oct., '10
		Joel Osborn, S. S.,	{ 1811-1813
		" " P.,	{ Dec. 22, 1813- Aug. 3, 1814
		Joshua Spaulding, S. S.,	{ 1816-1822
3. Bedford,	Nov. 17, 1795,	Samuel Blatchford, S. S.,	{ 1795-1796
		Josiah Henderson, P.,	{ Nov. 15, 1798- Nov. 15, 1803
		Ebenezer Grant, P.,	{ Sept. 20, 1804- Sept. 6, 1821
4. Franklin,	Nov. 17, 1795,	Supplied by Presbytery,*	{ 1795-1799
Patterson,		Benjamin Judd, S. S.,	{ Sept., 1799-1800
		John Clark, S. S.,	{ May, 1800-1801
		Jason Perkins, S. S.,	{ 1802-1803
		John McNiece, S. S.,	{ 1804-1808
		Herman Dagget, S. S.,	{ May, 1808-1814
		Supplied by Presbytery,*	{ 1814-Sept., 1819
		Abner Brundage, S. S.,	{ 1819
5. Pound Ridge,	Nov. 17, 1795,	Samuel Blatchford, S. S.,	{ 1795-1796
6. Yorktown,	Sept. 3, 1806,	Andrew Thompson, P.,	{ June 7, 1808- Apr. 20, 1814
		Supplied by Presbytery,*	{ 1814-Oct., 1818
		Robert G. Armstrong, S. S.,	{ 1818-1819
		Supplied by Presbytery,*	{ 1819
7. Peekskill,	Apr. 1815,	" " *	{ 1815-1816

PRESBYTERY OF NEW YORK.

1. Mt. Pleasant,	Aug. 2, 1811,	Thomas Jackson, P.,	{ Aug. 2, '11-Jan. 12, '17
Sing Sing,		William Gray, A. P.,	{ Jan. 16, 1816- May 17, 1816
		Asa Lyman, S. S.,	{ 1819
		George Bourne, S. S.,	{ 1819-1822
2. New Rochelle,	Apr. 21, 1812,	Isaac Lewis, S. S.,	{ 1814-1818
		Elijah D. Wells, S. S.,	{ 1823-1825
		Joseph D. Wickham, S. S.,	{ 1825-1828
		George Stebbins, S. S.,	{ 1829-1835
3. West Farms,		Isaac Lewis, S. S.,	{ 1814-Nov., 1818
		Freeman Osborne, S. S.,	{ Dec. 19, 1818- May 15, 1820
		Joseph B. Felt, S. S.,	{ Sept. 14, 1820- Nov. 13, 1820
		Samuel Nott, S. S.,	{ Nov., 1821-May, '22
		Thomas S. Wickes, S. S.,	{ July, '22-Dec. 21, '24
		Joseph D. Wickham, S. S.,	{ June 1, '25-June 1, '28

* Supplies appointed.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
4. White Plains,	Oct. 21, 1824,	Thomas G. Smith, S. S.,	1820-1822
		Marcus Harrison, H. M.,	1823
		Ely, H. M.,	1823
		Samuel Robertson, S. S.,	Nov., 1823-Oct., '25
		Chester Long, S. S.,	Oct., 1825-Oct., 1833
5. S.Greenburgh,	Apr. 22, 1825,	Ely, H. M.,	1823
		Samuel Robertson, S. S.,	Apr., 1825-Oct., 1825
		Chester Long, S. S.,	Oct., 1825-Apr., 1828
6. Greenburgh,	Oct. 11, 1825,		
7. Peekskill,	June 28, 1826,	John H. Leggett, P.,	{ Dec. 14, 1826- Nov. 30, 1829
8. Mt. Pleasant,	Oct. 10, 1826,	Jonathan Dickerson, S. S.,	1826-1829
9. Rye,	Apr. 21, 1829,	Noah C. Saxton, S. S.,	Dec., 1828-May, 1829
		Wms. H. Whittemore, S.S.,	May, 1829-Apr., 1832

PRESBYTERY OF NORTH RIVER.

1. Patterson,	Nov. 3, 1819,	Abner Brundage, S. S.,	1819
		Supplied by Presbytery,*	1820-1822
		Edward McLaughlin, S.S.,	Apr., '22-Sept. 19, '22
		Michael Quinn, S. S.,	1823
		" " P.,	{ Sept. 23, 1824- Aug. 3, 1825
		Epenetus P. Benedict, S.S.,	Apr., '26-Sept. 30, '29
		" " P.,	{ Sept. 30, 1829- Apr. 19, 1865
2. Yorktown,	Nov. 3, 1819,	Asahel Bronson, S. S.,	Sept., 1821-Apr., '22
		" " P.,	{ Apr. 17, 1822- Apr. 18, 1827
		Richard Wynkoop, P.,	{ June 14, 1827- Apr. 16, 1834
3. Bedford,	Nov. 3, 1819,	Ebenezer Grant, P.,	{ Sept. 20, 1804- Sept. 6, 1821
		Jacob Green, P.,	{ Apr. 16, 1822- Jan. 25, 1848
4. Salem,	Nov. 3, 1819,	Charles F. Butler, S. S.,	1817-June 11, 1820
Lower Salem,		Charles F. Butler, P.,	{ June 11, 1820- Sept. 18, 1822
South Salem,		Stephen Saunders, P.,	{ May 1, 1823- Apr. 16, 1834
5. Poundridge,	Sept. 17, 1822,	John Hendricks, S. S.,	1822
		Asahel Bronson, S. S.,	Sept., 1823-1824
		Daniel Crocker, S. S.,	Apr., 1825-Apr., '28
		Hawley, S. S.,	Apr., 1828-Sept., '28
		Henry Dean, S. S.,	Apr., 1829-Apr., '30
6. North Salem,	Sept. 23, 1824,		
7. South East,	Apr. 26, 1825,	Marcus Harrison, P.,	{ Oct. 21, 1824- Apr. 26, 1826
		Abraham O. Stansbury, P.,	{ Sept. 13, 1827- Nov. 25, 1828
		Robert B. E. McLeod, S.S.,	Apr., 1829-Dec. 8, '30

* Supplies appointed.

CHAPTER XI.

The Presbytery of Bedford.

THE churches in the counties contiguous to the Hudson were increasing in number. Within our bounds the churches of White Plains and Rye and the old French Church at New Rochelle had been revived and reorganized. New congregations had been gathered at West Farms and South Greenburg. The Congregational Church of Greenburg had become Presbyterian. There seemed to be a necessity for a new Presbytery. Accordingly at a meeting of the Synod of New York, held in the city of New York, Oct. 22, 1829, the following action was taken :

“Resolved that the Synod erect a new Presbytery by the name of Bedford, including all the ministers and congregations belonging to this Synod in the counties of Westchester and Putnam, excepting Cold Spring and South Salem, viz., the Rev. Messrs. Jacob Green, Stephen Saunders, Richard Wynkoop, Epenetus P. Benedict, Charles F. Butler, Thomas Picton; and the congregations of Bedford, Yorktown, Patterson, South East, Pound Ridge, and North Salem, of the Presbytery of North River, and also the congregation of South Salem, of the same Presbytery, whenever they shall apply to be received under the care of the Presbytery of Bedford;—The Rev. Messrs. Chester Long, David Remington, George Stebbins, John H. Legget; and the congregations of Mt. Pleasant, White Plains, Upper Greenburg, Lower Greenburg, New Rochelle, West Farms, Peekskill, and Rye, of the Presbytery of New York;—The Rev. Robert B. E. McLeod and the congregation of Red Mills, of the second Presbytery of New York;—and the Rev. Jonathan Dickinson of the Presbytery of Hudson.

“Resolved that the Presbytery hold their first meeting on the first Tuesday of November next at 3 o'clock P. M. at Bedford,—that the Rev. Jacob Green preach the sermon at the opening of the meeting, and preside until a Moderator be chosen, or, in case of his absence, the senior minister present to take his place.

“Resolved that two of the candidates, viz. Cyrus B. Bristol, and Richard Sterling under the care of the North River Presbytery be assigned to the care of the Presbytery of Bedford.” [Records of the Presbytery of Bedford, vol. I, pp. 3-5.]

The jurisdiction of the new Presbytery, therefore, extended over all the Presbyterian churches within certain geographical boundaries, which include all that portion of the original field of the Westchester Presbytery situated in the State of New York. It was formed from churches and ministers from four Presbyteries, North River, New York, New York Second, and Hudson.

ROLL OF MINISTERS.

NAME.	CHURCH.	ENROLLED.
1. Jacob Green, P., Ch.,	Bedford, Sing Sing Prison.	Nov. 3, 1829, *Oct. 25, 1851
2. Stephen Saunders, P.,	South Salem,	" " †Apr. 16, 1834
3. Richard Wynkoop, P.,	Yorktown,	" " † " "
4. Chester Long, S. S.,	White Plains,	" " †Oct. 20, 1836
5. David Remington, S. S., S. S., Rye.	South Greenburgh,	" " *July 24, 1834
6. George Stebbins, S. S.,	New Rochelle,	" " †Apr. 20, 1836
7. R.B.E. McLeod, S.S. & P.,	South East,	" " *Aug. 23, 1856
8. Epenetus P. Benedict, P.,	Patterson,	" " *Aug. 15, 1870
9. Charles F. Butler, S. S.,	Pound Ridge,	" " †Apr. 18, 1838
10. Thomas Picton,		" "
11. John H. Leggett, P.,	Peekskill,	" " †Nov. 30, 1829
12. Jonathan Dickerson, Ch.,	Sing Sing Prison,	" " †Sept. 4, 1839
13. Griffith H. Griffith, S. S.,	{ Congregational Ch., Yorktown, N. Y.,	Apr. 21, 1830, * 1832
14. Nathaniel Prime, S. S.,	Sing Sing,	Oct. 21, 1830, †Oct. 4, 1836
15. Cyrus B. Bristol, Ev.,	(Virginia),	Oct. 6, 1830, †Feb. 15, 1832
16. James V. Henry, S.S. & P.,	Sing Sing,	Apr. 15, 1834, †Jan. 13, 1846
17. Rob't G. Thompson, S.S.,	Pound Ridge, P., Yorktown.	Oct. 7, 1834, †Feb. 3, 1846
18. Reuben Frame, P.,	South Salem,	" " †Oct. 30, 1850
19. Samuel R. Ely, P.,	Red Mills,	Dec. 4, 1834, †Apr. 19, 1837
20. William Patterson, P.,	Pound Ridge,	Feb. 10, 1836.
21. John Mason, P.,	New Rochelle,	Apr. 19, 1836, †June 25, 1838
22. Jas. R. Davenport, P.,	Rye,	Oct. 13, 1836, †Oct. 17, 1838
23. Edward Wright, P.,	White Plains,	" " †Sept. 4, 1844
24. Alex'der Leadbetter, P.,	North Salem, S. S., Somers,	Jan. 13, 1837, †Oct. 20, 1841
25. Joseph Nimmo, P.,	Red Mills, S. S., North Salem. S. S., Croton Falls.	June 28, 1837, †Apr. 18, 1849
26. Robert W. Orr, F. M.,		Nov. 22, 1837, †Apr. 19, 1842
27. Joseph I. Foot,		Apr. 17, 1838, †Sept. 4, 1839
28. Edward D. Bryan, P.,	Rye,	Oct. 9, 1838, §Dec. 3, 1860

* Died.

† Dismissed.

§ Transferred to Presbytery of Connecticut.

NAME.	CHURCH.	ENROLLED.
29. George T. Todd, P.,	Gilead,	Oct. 11, 1838, †Feb. 11, 1845
30. George Walker, S. S.,	Greenburgh,	Oct. 15, 1839, †Oct. 6, 1841
	S. S., South Greenburgh.	
31. Joseph Owen, F. M.,	(India),	Oct. 2, 1839, ¶Apr. 20, 1842
32. Joshua Butts, P.,	Red Mills,	June 8, 1841, †Apr. 21, 1846
33. Samuel Kellogg, S. S. & P.,	South Greenburgh,	Oct. 6, 1841, †Oct. 3, 1854
34. David Teese, P.,	Sing Sing,	May 4, 1842.
	S. S., White Plains.	
35. Samuel Pettigrew, P.,	Red Mills,	Nov. 17, 1842, †Apr. 16, 1845
36. Elias S. Schenck, S. S.,	Greenburgh,	Apr. 16, 1845, †Apr. 22, 1857
	S. S., White Plains.	
37. Henry G. Livingston, P.,	Gilead,	Aug. 20, 1845, †Oct. 17, 1849
38. Jas. B. Hyndshaw, P.,	Red Mills,	" " †Apr. 18, 1854
39. Matthew T. Adam, P.,	Yorktown,	Nov. 10, 1847, †June 7, 1853
40. David Inglis, P.,	Bedford,	Oct. 17, 1848, †June 22, 1852
41. John P. Lundy, P.,	Sing Sing,	Feb. 13, 1849, †Apr. 16, 1850
42. Joseph Forsyth, S. S.,	White Plains,	Oct. 2, 1850, †Apr. 21, 1858
43. Rutgers Van Brunt, P.,	Gilead,	Oct. 30, 1850, †Apr. 20, 1852
44. Giles Manwaring, Tea.,	(Carmel, N. Y.),	Oct. 7, 1851, * 1852
45. David Irving, S. S.,	Croton Falls,	" " †Oct. 3, 1855
	S. S., North Salem.	
46. James B. Ramsey,		Apr. 21, 1852, †Mar. 15, 1854
47. James G. Moore,		Oct. 19, 1852, †June 14, 1854
48. Aaron L. Lindsley, P.,	South Salem,	Nov. 10, 1852.
49. David C. Lyon, P.,	Bedford,	" " †Oct. 6, 1857
50. Thos. Scott Bradner, P.,	Croton Falls,	Apr. 19, 1853.
51. Andrew Shiland, P.,	Mt. Kisco,	" "
52. Jesse L. Howell, P.,	South Greenburgh,	June 7, 1853, †May 15, 1860
53. Sam'l D. Westervelt, P.,	Yorktown,	Oct. 4, 1853.
54. Benjamin Van Keuren,		Oct. 19, 1853, †Oct. 2, 1855
55. Winthrop Bailey, P.,	South East Center,	June 14, 1854, §Dec. 3, 1860
56. Henry Benedict, P.,	Port Chester,	Oct. 3, 1854, § " "
57. Joseph C. Foster, P.,	Red Mills,	Jan. 2, 1855, *July 23, 1860
58. Sam'l W. Crittenden, P.,	Gilead,	Apr. 29, 1856, †Oct. 7, 1857
59. John White, S. S. & P.,	North Salem,	Nov. 5, 1856, †Oct. 1, 1861
60. Peter B. Heroy, P.,	Bedford,	Oct. 20, 1857.
61. Henry W. Smuller, P.,	Gilead,	Apr. 21, 1858.
	S. S., Croton Falls.	
62. Wm. B. Stewart, Tea.,		May 26, 1858, †Oct. 2, 1861
63. Augustus H. Seeley, S. S.,	North Salem,	Apr. 20, 1859.
	S. S., Croton Falls,	
64. Geo. F. Goodhue, P. E.,	South East,	Oct. 4, 1859, §Dec. 3, 1860
65. R. H. Richardson, P.,	Red Mills,	Apr. 17, 1860.
66. William Meikle, P.,	South Greenburgh,	Oct. 31, 1860.

*Died. †Dismissed. ‡Name dropped. §Transferred to Presbytery of Connecticut. ¶Deposed. ¶Transferred to Presbytery at Allahabad.

ROLL OF CHURCHES.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
1. Bedford,	Nov. 3, 1829,	Jacob Green, P.,	{ Apr. 16, 1822- Jan. 25, 1848
		Supplied by Presbytery,*	{ Jan.-Apr., 1848
		David Inglis, S. S.,	{ Apr.-Oct. 26, 1848
		" " P.,	{ Oct. 26, 1848- June 22, 1852
		Supplied by Presbytery,*	{ July-Sept., 1852
		David C. Lyon, S. S.,	{ Sept.-Dec. 1, 1852
		" " P.,	{ Dec. 1, 1852- May 17, 1857
		Supplied by Presbytery,*	{ May-Sept., 1857
		Peter B. Heroy, P.,	{ Oct. 30, 1857- Oct. 16, 1878
			{ June 14, 1827- Apr. 16, 1834
2. Yorktown,	"	Richard Wynkoop, P.,	{
		Robert G. Thompson, P.,	{ May 18, 1836- Feb. 3, 1846
		Supplied by Presbytery,*	{ Mar.-Oct.-Dec., '46
		" " "	{ Jan. and Mar., 1847
		Matthew T. Adam, S. S.,	{ Nov. 10, 1847- Apr. 20, 1852
		" " P.,	{
		Supplied by Presbytery,*	{ May-Sept., 1852
3. Patterson,	"	Samuel D. Westervelt, P.,	{ Oct. 26, 1853- Oct. 4, 1865
			{ Sept. 30, 1829- Apr. 19, 1865
4. South East,	"	Robert B.E. McLeod, S.S.,	{ Apr., '29-Dec. 8, '30
		" " P.,	{ Dec. 8, 1830- Aug. 23, 1856
		Supplied by Presbytery,*	{ May, 1848
		Matthew T. Adam, S. S.,	{ Sept., 1856-Apr., '59
		Supplied by Presbytery,*	{ Apr., 1859
		George F. Goodhue, P.E.,	{ May 21, 1859- Nov. 8, 1865
			{ Apr., 1829-Apr., '30
5. Pound Ridge,	"	Henry Dean, S. S.,	{
		Supplied by Presbytery,*	{ Apr., '30-Sept., '33
		Charles F. Butler, S. S.,	{ 1831
		John White, S. S.,	{ 1832
		Robert G. Thompson, S.S.,	{ Oct., 1833-1835
		Supplied by Presbytery,*	{ July and Sept., 1835
		William Patterson, S. S.,	{ July, '35-Feb. 10, '36
		" " P.,	{ Feb. 10, '36-Feb. 6, '89

*Supplies appointed.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
6. North Salem,	Nov. 3, 1829	Supplied by Presbytery,*	Nov., 1829-Mar., '34
		Amos W. Seeley, S. S.,	Apr., 1835.
		Alexander Leadbetter, P.,	{ Jan. 13, 1837- Apr. 22, 1840
		Supplied by Presbytery,*	Apr., '40-Aug., '43
		" " "	May, '48-Mar., '49
		David Irving, S. S.,	1850-Oct., 1855
		Supplied by Presbytery,*	Oct., '55-Jan., 1856
		John White, S. S.,	Apr., '56-Nov. 5, '56
		" " P.,	{ Nov. 5, 1856- Apr. 22, 1857
		Supplied by Presbytery,*	May-Sept., 1857
		Augustus H. Seeley,	1857-1863
7. Mt. Pleasant,	"	" Nathaniel S. Prime, S. S.,	1829-1832
Sing Sing,		James V. Henry, S. S.,	Nov., '32-June 16, '35
		" " P.,	{ June 16, 1835- Oct. 6, 1841
		Supplied by Presbytery,*	Oct., '41-Jan., 1842
		David Teece, P.,	May 4, '42-July 6, '47
		Edmund C. Bittinger, S. S.,	1848
		John P. Lundy, P.,	Feb. 13, '49-Mar., '51
8. White Plains,	"	" Chester Long, S. S.,	Oct., 1825-1833
		Edward Wright, S. S.,	1835-Oct. 13, 1836
		" " P.,	Oct. 13, '36-Sep. 4, '44
		Elias S. Schenck, S. S.,	June, 1844-Apr., '49
		Broman B. Beardsley, S. S.,	Apr., 1849-July, '50
		Joseph Forsyth, S. S.,	July, 1850-July, '53
		David Teese, S. S.,	July 17, '53-July 7, '64
9. Greenburgh,	"	" Supplied by Presbytery,*	1832-1833
U. " "		Hosea Ball, S. S.,	1834-1838
		George Walker, S. S.,	1838-1841
		Elias S. Schenck, S. S.,	June 1, '43-Apr., '48
10. L. " "	"	" Supplied by Presbytery,*	Aug., 1832-Oct., '32
S. " "		Mark Mead, S. S.,	1832-1833
		Supplied by Presbytery,*	July, 1833-Aug., '33
		Hosea Ball, S. S.,	Oct., 1834-1838
		George Walker, S. S.,	1838-1841
		Samuel Kellogg, S. S.,	Oct., '41-Apr. 29, '45
		" " P.,	{ Apr. 29, 1845- Apr. 16, 1851
		Supplied by Presbytery,*	Apr., 1851-Sept., '51
		L. P. Ledonx, S. S.,	1851
		Jesse L. Howell, S. S.,	Oct., '52-June 7, '53
		" " P.,	{ June 7, 1853- Apr. 18, 1860
		Supplied by Presbytery,*	Apr., 1860-Aug., '60
		William Meikle, S. S.,	Aug., '60-Nov. 1, '60
		" " P.,	{ Nov. 1, 1860- Apr. 17, 1867

*Supplies appointed.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
11. N'w Rochelle,	Nov. 3, 1829,	George Stebbins, S. S.,	1829-1835
		John Mason, S. S.,	1835-June 8, 1836
		" " P.,	{ June 8, 1836- Oct. 19, 1837
		Gorham D. Abbott, S. S.,	1837-1841
12. West Farms,	"	" Supplied by Presbytery,*	Apr., 1830-July, '33
13. Peekskill,	"	" John H. Leggett, P.,	{ Dec. 14, 1826- Nov. 30, 1829
		Supplied by Presbytery,*	Dec., 1829-Feb., '31
14. Rye,	"	" Wms. H. Whittemore, S.S.,	May, 1829-Apr., '32
		David Remington, S. S.,	Apr., '32-Jan. 24, '34
		Thomas Payne, S. S.,	1834-1836
		John H. Hunter, S. S.,	1836
		James R. Davenport, P.,	{ Oct. 13, 1836- Apr. 18, 1838
		Edward D. Bryan, P.,	Oct. 9, '38-Jan. 1, '61
15. Red Mills,	"	" Supplied by Presbytery,*	June-July, 1831.
		" "	{ May, July, Sept., Nov., Dec., 1832
		Jonathan Huntington, S.S.,	-Apr. 11, 1833
		Supplied by Presbytery,*	July, Aug., 1833
		Samuel R. Ely, S. S.,	1833-Dec. 4, 1834
		" " P.,	Dec. 4, '34-Oct. 4, '36
		Joseph Nimmo, S. S.,	Dec., '36-June 28, '37
		" " P.,	{ June 28, 1837- June 30, 1840
		Supplied by Presbytery,*	July-Sept., 1840
		Joshua Butts, P.,	{ June 8, 1841- Feb. 8, 1842
		Supplied by Presbytery,*	Mar.-Apr., 1842
		Samuel Pettigrew, P.,	{ Nov. 17, 1842- Apr. 16, 1844
		Supplied by Presbytery,*	May-Sept., 1844
		James B. Hyndshaw, S. S.,	1844-Oct. 8, 1845
		" " P.,	Oct. 8, '45-Oct. 2, '50
		John H. Hunter, S. S.,	Nov., '50-Mar. 9, '51
		Giles Manwarring, S. S.,	Jan.-Apr. 12, 1852
		Alfred P. Botsford, S. S.,	May 1, '52-Dec., '53
		Joseph C. Foster, S. S.,	1854
		" " P.,	Jan. 2, '55-Apr. 20, '59
		Supplied by Presbytery,*	Apr.-Aug., 1859
		Rich'd H. Richards'n, S.S.,	Jan., '60-Oct. 29, '61
		" " P.,	{ Oct. 29, 1861- Oct. 7, 1863
16. South Salem,	Apr. 19, 1831,	Stephen Saunders, P.,	{ May 1, 1823- Apr. 16, 1834
		Reuben Frame, P.,	{ Oct. 9, 1834- Oct. 30, 1850
		Aaron L. Lindsley, P.,	{ Nov. 10, 1852- Oct. 20, 1868

*Supplies appointed.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
17. Somers, Croton Falls,	Oct. 1, 1833,	Henry Benedict, S. S.,	1833-1836
		Alex' der Leadbetter, S. S.,	1835-1838
		Supplied by Presbytery,*	May-Aug., 1840
		Joseph Nimmo, S. S.,	Oct., 1840-1848
		Supplied by Presbytery,*	May, 1848-Mar., '49
		David Irving, S. S.,	Sept., '49-July, '51
		James B. Ramsey, S. S.,	July, 1851-Aug., '52
		James G. Moore, S. S.,	Aug., 1852-Apr., '53
		Thos. Scott Bradner, P.,	{ May 11, 1853-
			{ Apr. 22, 1857
		Supplied by Presbytery,*	May-July, 1857
		Hedges, S. S.,	1858
		Albert Chamberlain, S. S.,	Apr., 1859-Apr., '61
		Supplied by Presbytery,*	Apr.-Sept., 1861
		Alexander B. Bullion, S. S.,	1861-1862
18. Gilead,	June 16, 1835,	James Sinclair, S. S.,	Oct., '62-Dec. 27, '63
		Supplied by Presbytery,*	July-Sept., 1835
		George T. Todd, S. S.,	1837-Oct. 11, 1838
		" " P.,	{ Oct. 11, 1838-
			{ Apr. 17, 1844
		Supplied by Presbytery,*	May-Sept., 1844
		Henry G. Livingston, P.,	{ Aug. 20, 1845-
			{ Oct. 17, 1849
		Rutgers Van Brunt, P.,	{ Oct. 30, 1850-
			{ Feb. 24, 1852
19. Mt. Kisco,	June 15, 1852,	Henry G. Livingston, S. S.,	1852-1856
		Samuel W. Crittenden, P.,	{ Apr. 29, 1856-
			{ Oct. 7, 1857
		Henry W. Smuller, P.,	{ May 5, 1858-
			{ Apr. 22, 1863
20. Portchester,	Aug. 9, 1852,	Andrew Shiland, S. S.,	1853-June 14, 1854
		" " P.,	{ June 14, 1854-
21. S. E. Center,	June 14, 1853,		{ Apr. 24, 1870
		Supplied by Presbytery,*	{ Oct. 19, 1854-
		Winthrop Bailey, P.,	{ Apr. 22, 1863
			{ June-Oct., 1853
			{ June 28, 1854-
			{ Oct. 16, 1861

LICENSED.

NAME.	DATE.
1. Cyrus B. Bristol,	April 22, 1830.
2. Samuel I. Prime,	October 2, 1833.
3. Joseph Owen,	September 4, 1839.
4. Samuel S. Hawley,	October 7, 1840.
5. Joseph C. Foster,	April 21, 1852.
6. Henry F. Lee,	May 25, 1858.
7. Oliver S. Dean,	April 16, 1862.
8. William H. Dean,	" "
9. Roswell D. Smith,	October 8, 1862.

*Supplies appointed.

ORDAINED.

NAME.	DATE.
1. Cyrus B. Bristol,	October 6, 1830.
2. Samuel Rose Ely,	December 4, 1834.
3. William Patterson,	February 10, 1836.
4. Edward Wright,	October 13, 1836.
5. Joseph Owen,	October 2, 1839.
6. George T. Todd,	October 11, 1838.
7. Joshua Butts,	June 8, 1841.
8. David Teese,	May 4, 1842.
9. Samuel Pettigrew,	November 17, 1842.
10. John P. Lundy,	February 13, 1849.
11. Jesse L. Howell,	June 7, 1853.
12. Joseph C. Foster,	January 2, 1855.
13. Samuel W. Crittenden,	April 29, 1856.
14. John White,	November 5, 1856.

The Presbytery of Bedford had upon its rolls at its organization twelve ministers and fifteen churches. Only five of the latter had pastors—Bedford, South Salem, Yorktown, Patterson, and Peekskill. During the thirty-three years that it existed, there were added to the roll of ministers fifty-four names—fourteen by ordination, the remaining forty being received from other ecclesiastical bodies. Of the sixty-six ministers connected with the Presbytery six died—Griffith H. Griffith, David Remington, Jacob Green, Giles Manwaring, Robert B. E. McLeod, and Joseph C. Foster—forty were dismissed, four were transferred to the Presbytery of Connecticut, one was deposed for contumacy in refusing to appear to answer to the charge of drunkenness, and the names of two were dropped.

Of the fifteen churches transferred to the new Presbytery at its erection, one, North Salem, was without a Presbyterian organization. A petition was presented April 18, 1832, by members of the Congregational Church to be reorganized as a Presbyterian Church. A committee was appointed for the purpose. They met at North Salem, May 2d, organized a church, and ordained two elders. From this action of Presbytery Richard Wynkoop dissented. South Salem was received from the Presbytery of North River April 19, 1831. Two years later, April 16, 1833, a petition was received from

the Congregational Church in Somers, requesting that it be reorganized as a Presbyterian Church. Notwithstanding Mr. Wynkoop's protest, this was done May 2d, and the church was enrolled October 1st.

Religious services were held at Port Chester (then Saw Pit) in connection with the Rye Church early in the century. In 1830 a church building was erected. April 17, 1850, a petition was presented to the Presbytery by "members of the Presbyterian Church of Rye residing in the village of Port Chester" for the organization of a church. This was not effected until August 9, 1852. April 20th of the same year "certain members of the church at Bedford" requested to be organized into a new church to be located in the village of Mt. Kisco. This was done by a committee June 15th following.

The Gilead Church in March, 1834, made the following declaration :

"We, the members of the Second Presbyterian Congregational Church in the town of Carmel, and formerly having been a branch of the Westchester Presbytery, which is now extinct, do declare ourselves to be, as in fact we are, an independent Congregational Church. Believing, however, that great benefits may result to the church of Christ from intimate union and fellowship with each other by their mutual aid and council hold ourselves willing to unite with some ecclesiastical body whenever, in the providence of God, an opportunity shall present and the way made clear." [Blake's History of Putnam County, N. Y.]

One month later, April 5, 1834, at a meeting of the Presbytery held at Red Mills, a delegation from that church appeared and stated that "by a unanimous vote of both the church and congregation" they had been deputed to request the organization of a Presbyterian Church. The request was granted and a committee appointed. This reorganization was effected and the church was enrolled June 16, 1835. In 1837 the present church edifice was erected in the village of Carmel.

Toward the close of Mr. McLeod's pastorate, great changes had taken place in the South East Congregation. Many had passed away, while others had removed. Most of the people lived south of the church. Mr. McLeod's health

had failed and services were held irregularly. The church building needed repairs, and efforts were made to change its location to a more southerly site, nearer to a majority of the congregation. Failing in this, it was proposed to organize a new church at South East Center. A petition signed by twenty-six persons was presented to the Presbytery of Bedford April 20, 1853. A commission with power was appointed. They visited the church at South East, heard all parties, and urged upon the congregation to use all diligence to come to an agreement. These efforts to prevent a division of the church at South East failing, the committee, June 7, 1853, recommended that 'a church be organized at the Center. Seven days later (June 14, 1853) this was effected by Rev. Messrs. Patterson and Irving and Elder Thomas R. Lee. Mr. Irving preached from the text, Phil. 2: 14-15—"Do all things without murmurings and disputings, that ye may be blameless, etc."

While these gains in churches were made there were also losses. October, 1832, the Peekskill Church for some reason not given applied to the Synod to be transferred to the Presbytery of New York. The request was granted, and April 17, 1833, it was ordered by Presbytery that its name be dropped from the roll. Five years later, October 17, 1838, it was transferred to the Second Presbytery (O. S.). The church at West Farms, October 21, 1835, requested the concurrence of the Presbytery in their petition to the Synod for transfer to the Second Presbytery (later Fourth Presbytery). Consent to the change was given and the transfer was then made. Both of these churches remained in the Old School connection. At the Division of 1837-8 the New Rochelle Church became New School. Greenburgh united with the Classis of New York without regular dismissal in 1849 or 1850, taking with them \$500 or \$600 bequeathed for the support of the said Presbyterian Church. The Mt. Pleasant Church gave notice, October 3, 1849, that they would apply to the Synod for transfer to the Second Presbytery of New York. Application was made and the request was granted.

The church was enrolled by that Presbytery April 16, 1850. October 18, 1860, four churches, South East, South East Center, Rye, and Port Chester, were set off by the Synod to strengthen the Presbytery of Connecticut, the transfer to take effect on the first Monday of December following. By these various changes the Presbytery was reduced in numbers. At the dissolution in 1862, there were only twelve ministers and twelve churches remaining. These figures, as compared with the numbers on the roll at the erection of the Presbytery, show a net loss of three ministers and four churches.

The subject of church extension seems to have been brought to the attention of the Presbytery by a letter from the executive committee of the Board of Domestic Missions presented at the meeting held at Bedford September 4, 1839, and a paper from, to us, an unknown source at the next meeting, October 2, 1839. It was voted to appoint a committee to visit destitute districts, to select "preaching locations" and to make arrangements for supplying the same. This early Church Extension Committee was composed of Rev. Messrs. Jacob Green, Reuben Frame, and Robert G. Thompson. There is no record of a report by that committee.

The General Assembly, by a resolution passed at its meeting in 1842, called the attention of Presbyteries to the work of church extension within their respective bounds. This resolution was referred, October 5, 1842, to a committee consisting of Rev. William Patterson and Elder Aaron Read, with direction to report at the next stated meeting. The committee reported, April 19, 1843, that it was "inexpedient to attempt to organize any new churches in our bounds at present." October 2, 1844, the subject of church extension was again brought to the attention of the Presbytery by a communication from the Board of Missions. Willingness to coöperate was expressed, and a standing committee was appointed to receive communications on the subject.

The calls for organization of churches at Mt. Kisco and Portchester seemed to wake up the Presbytery to the opportunities for work within their own bounds in the new villages springing up along the lines of railroad. December 1, 1852, Rev. Messrs. Edward D. Bryan, Epenetus P. Benedict, David Irving, and Aaron L. Lindsley, and Elders William P. Van Rennselaer and William L. Smith, were appointed a Committee on Church Extension, and were directed to organize a church in the new village of Mount Vernon, if the way were clear. It was recommended that the churches take up collections for this work before the next stated meeting of Presbytery. This committee does not seem to have accomplished anything, for, April 20th following, Rev. Messrs. Patterson and Irving and Elder Thomas Mead were appointed a Committee of Missions, with power to appoint a missionary to labor in Mount Vernon, Mamaroneck, and other villages in the southern part of Westchester.

The Presbytery felt themselves seriously crippled in their work of church extension by the indefiniteness of their boundaries, especially the southern ones. At the next stated meeting, October 5, 1853, it was ordered that the following overture be sent to the Synod of New York:

"Whereas, it is known to Presbytery that during the last few years, a number of villages have sprung up within the ancient boundaries of the Presbytery of Bedford, which ought to be occupied by the Presbyterian Church. But as the Synod of New York has seen fit at various times to dismember this Presbytery and place a portion of our churches under the ecclesiastical control of the Second Presbytery of New York, thus crippling and embarrassing us very much, and as we have no means of ascertaining where our Committee on Church Extension may labor, or whether they can secure any of the churches which they might organize, as some of the churches have been encouraged heretofore to act on the principle of elective affinity. Therefore,

"Resolved, That the Synod of New York be earnestly requested to define our bounds." [Records of the Presbytery of Bedford, Vol. III, p. 95.]

Apparently action was not taken by the Synod until the following year, when a committee was appointed to remodel the Presbyteries. It was to consist of one member from each Presbytery. At a meeting held during the Sessions of the Synod, October 17, 1854, Rev. William Patterson was

chosen to represent Bedford. April 18 (1855) following the Presbytery voted unanimously that in remodeling the Presbyteries "a strict geographical arrangement should be made as far as possible." The records of Presbytery do not inform us what changes, if any, were made. October 3, 1855, Rev. Messrs. E. D. Bryan, Henry Benedict, and Elders John Palmer and Ephraim Sours, were appointed a "committee to visit Mamaroneck and to take such steps as they may think proper towards the permanent occupation of that field." Nothing came of these attempts, and no reports are on record.

May 27, 1858, a committee consisting of Rev. Messrs. Winthrop Bailey, E. P. Benedict, and Joseph C. Foster, and Elder Ira Pinckney, was appointed "to visit Lake Mahopac and decide on the expediency of erecting a chapel at that place in connection with the Red Mills Church." At the next meeting the committee reported progress, and was continued. The project is not heard of again. April 17, 1861, a petition was received from forty-six persons requesting the organization of a church at Brewster's Station. It was finally decided to refer the applicants to the Presbytery of Connecticut, to which the churches of South East and South East Center had been transferred.

CHAPTER XII.

The Presbytery of Bedford continued.

THE number of communicants reported by the Presbytery in 1830 was 759. The following list gives the membership of individual churches:—South East, 95; Bedford, 145; South Salem, 164; White Plains, 25; New Rochelle, 23; Yorktown, 33; Patterson, 92; Mount Pleasant, 36; West Farms, 35; and Rye, 12. The reviving influences of the Holy Spirit were generally felt throughout the Presbytery in the years 1830-2, 1842-3, and 1858-9. A work of grace at Patterson was reported in April, 1830. One-fourth of its membership had been added during the preceding year. The narrative of April, 1831, alludes to the indications of the presence of the Spirit in two or three congregations. A season of refreshing followed. There were large accessions to the churches. South East received 87, South Salem 71, Bedford 52, Upper Greenburg more than 30, and White Plains 19. Two years later, perhaps an extension of the same work of grace, Pound Ridge and Red Mills were greatly strengthened.

April, 1842, revivals were reported in four congregations, with 170 hopeful conversions. The following year not less encouraging tidings were received. Many of the churches had enjoyed "a precious season of refreshing from the Lord," and more had "been hopefully converted to God than during the same period for many years past." The narrative of April, 1854, tells of "manifest evidences of God's gracious presence" in the leading of souls to the knowledge of the truth. The Presbytery of Bedford in 1858-9 shared with the church at large in the presence of

the Spirit. Extra services for preaching and prayer in some instances were continued for months. Nearly all the churches reported additions, "as many as 20 or 30 to each church." The following table represents the growth of the churches :

Year.	No. of Churches.	ADDED.		Total Communicants.
		Examination.	Certificate.	
1830	15	31	9	759
1831	16	23	12	853
1832	16	235	12	1062
1833	15	44	11	1101
1834	16	14	26	1125
1835	No report.			
1836	16	19	9	1413
1837	16	47	34	1295
1838	16	61	41	1306
1839	16	69	24	1386
1840	15	22	9	1017
1841	15	12	23	1112
1842	15	78	27	1205
1843	15	197	18	1308
1844	15	61	37	1450
1845	15	51	19	1429
1846	15	20	27	1175
1847	15	10	21	1300
1848	15	40	30	1268
1849	15	46	30	1362
1850	14	32	20	1272
1851	13	53	21	1283
1852	13	34	22	1258
1853	15	32	24	1248
1854	16	60	31	1306
1855	16	38	31	1288
1856	16	31	39	1327
1857	16	42	29	1340
1858	16	84	45	1397
1859	16	131	44	1520
1860	16	34	25	1496
1861	12	26	16	1171
1862	12	18	23	1185
Total,		1595	789	

The narratives bear a remarkable resemblance to such reports of the present day. Often they refer to worldliness and apathy of church members. Occasionally they speak of

revivals and deep interest in spiritual things. The sins particularly mentioned are intemperance and Sabbath desecration by idleness and worldly amusements. Frequent reference is made to the former. It is spoken of in the first narrative (April, 1830), where we are told "that the deadly vice of intemperance has received a very material check in its work of destruction. Temperance societies, upon the principle of total abstinence, have been formed in most of our congregations. Some distilleries have ceased the manufacture, and several merchants have discontinued the sale of ardent spirits, and people begin evidently to feel that it is wrong to use the article, except as a medicine."

The narrative of April, 1833, reports large accessions to these temperance societies. We are told in others (April, 1838), that the cause "continues to advance," "the vice of intemperance is manifestly decreasing" (April, 1842), "the subject of temperance is engaging more than ordinary attention" (October, 1853). Then, again, it is stated that temperance work "is stationary" (April, 1849), and that "it has retrograded" (October, 1852). October 6, 1852, the following resolution was adopted :

"Resolved, that as a Presbytery we cordially sympathize with the friends of temperance in this land in their efforts to do away with the evils of intemperance, and that it be recommended to the members of our churches to coöperate with the friends of temperance in all their laudable measures to free our land from the curse of intemperance." [Records of the Presbytery of Bedford, Vol. III, p. 57.]

April 18, 1854, the Prohibitory Liquor Law was appointed the subject for public discussion for the next stated meeting. The temperance movement, judging from the statements in the narratives, was directed against the use of "ardent [distilled] spirits."

As soon as railroad communication with New York City was established, the business of supplying that city with milk began. October 8, 1851, Elder Aaron Read, of the Bedford Church, overtured the Presbytery on the lawfulness of sending milk to market on the Sabbath. The following is the minute adopted :

"That we consider the conduct of members of our churches in sending milk to New York on the Sabbath, as being inconsistent with a Christian profession.

"2. That the officers of our churches, where this evil exists, be advised to proceed in its suppression with tenderness, prayer, and fidelity, that the peace and prosperity of our churches may be preserved." [Records of the Presbytery of Bedford, Vol. III, p. 24.]

April 20, 1853, a letter on the sanctification of the Sabbath, with special reference to the milk business, prepared by the Rev. David Irving, afterwards Secretary of the Board of Foreign Missions, was ordered printed for circulation among the churches. April 18, 1855, the following was adopted:

"Whereas Presbytery has on two occasions affectionately remonstrated with certain members in some of our churches (though we fear to little purpose) who habitually profane the Lord's Day by carrying their milk, or allowing it to be carried to the railroad, and whereas the General Assembly has decided (which decision is binding on all officers and members of our church) that all attention to worldly concerns on the Lord's Day, further than the works of necessity and mercy demand, is inconsistent with the letter and spirit of the Fourth Commandment, with Christian character, and is a bar to communion, therefore

"Resolved, That all our Sessions, where this sin exists, be enjoined faithfully to admonish and instruct all who persist in the practice." [Records of Presbytery of Bedford, Vol. III, pp. 147-8.]

The narrative of the autumn following contains the statement that "Sabbath desecration as respects the milk business is declining, and we hope that it will cease altogether in the churches." The narrative of October, 1857, asserts that "it is very evident that where the milk business is most pursued that the Sabbath is kept least sacredly."

A plan for reviving the churches and prosecuting more rigorously the work of the Lord was adopted in April, 1831, and carried into operation for about four years. The field of the Presbytery was divided into districts of not less than three nor more than five churches. Union meetings in each district were to be held on the first Wednesday of every month. It was made the duty of each minister and one or more elders in each church to be present, and the congregations were invited. A sermon was to be preached in the afternoon, religious services were to be held in the evening,

and, if it was deemed best, the meetings were to be continued the next day.

With the same end in view, a scheme of Presbyterial visitation of the churches was adopted October, 1853. The committees were to consist of two ministers and one elder, were to hold preaching services and perform such other duties as the circumstances warranted. One year later, the Presbytery was divided into districts of two churches, and committees of two ministers were appointed to labor at least one week in each church under the direction of the pastor and the Session, provided that they consider that such protracted services are called for. At the Fall stated meeting of 1857, "in view of the wants of the church and the absence of a spirit of reviving," a visitation was again ordered. Members of Presbytery were appointed to visit, "two and two," each church and hold such services as may be deemed expedient.

Sabbath-schools were maintained at the first in nearly all of the churches during the summer, but on account of the sparseness of the population, they were omitted during the winter. An improvement in this respect is mentioned in the narrative of April, 1836, the sessions being held in most of our churches throughout the entire year. We have no Sabbath-school statistics until the year 1856. The following table gives the membership from 1856-1862:

Year.	Membership.	Year.	Membership.
1856	875	1860	954
1857	741	1861	658
1858	771	1862	660
1859	945		

Prior to the division of 1837-8 the benevolent work of the Presbyterian Church was carried on through the agency of certain voluntary societies, such as the American Home Missionary Society, the United Foreign Missionary Society, the American Board of Commissioners for Foreign Missions, the American Education Society, the Presbyterian Education Society, and through certain committees and

boards appointed by and under the authority of the General Assembly. The Standing Committee on Missions (1802) became in 1816 the Board of Missions. The Board of Education had been established in 1819. When the Presbytery of Bedford was erected, there were two recognized agencies under the exclusive control of the General Assembly.

Bible, Missionary, and Tract Societies were reported as early as 1830 in nearly all our churches. The standing rules, adopted April, 1830, required that collections should be taken up for missionary, education, and commissioners' funds of the General Assembly. The amounts were to be reported and the money paid to the treasurer of Presbytery at the spring meeting. To these a collection for the Assembly's contingent fund seems to have been shortly after added. October 21, 1830, the Presbytery voted to constitute themselves a missionary society auxiliary to the board of missions. Rules were adopted and the election of the necessary officers provided for. An effort was to be made to secure fifty cents from each church member. April 20, 1831, the Presbytery also became auxiliary to the Board of Education of the Synod of New York, with the right to choose their own beneficiaries and appropriate their own funds. The balance, if any existed, should go into the treasury of the parent society. Collections were taken up in some of the churches and reported at the spring meetings.

The Synod of Pittsburg in 1831 constituted itself "The Western Foreign Missionary Society of the United States." Oct. 2, 1833, the plan of the society was approved by the Presbytery, and its work commended to the churches. A collection is reported April, 1835, for the Theological Seminary. On the recommendation of the Western Foreign Missionary Society, the Presbytery, Oct. 5, 1836, determined to undertake the support of a missionary. Mr. Robert W. Orr, a licentiate of the Presbytery of Allegheny, was assigned to this Presbytery. He was received Nov. 21, 1837, and on the following day was ordained. Steps were

taken to raise the necessary funds, with the following results :

Churches.	1838.	1839.	1840.	1841.
1. Bedford,	\$167.05	\$144.18	\$171.70	\$165.11
2. South Salem,	118.53	159.00	194.00	184.99
3. Pound Ridge,	41.19	40.00	46.00	51.25
4. Mt. Pleasant,	88.23	155.26	123.00	58.81
5. South East,	36.00	20.00		
6. Greenburgh,	25.00			
7. South Greenburgh,	22.62			
8. Yorktown,	43.15	34.00	41.50	5.00
9. Patterson,	5.00		18.67	
10. White Plains,	3.75	8.61	7.77	
11. Red Mills,		26.60	3.50	
12. Somers,		3.00		
13. New Rochelle,		20.00	5.00	5.00
14. Rye,		44.97	141.00	106.12
Per Rev. J. Dickerson,	150.00			
Legacy,	400.00			
Total,	\$1,100.52	\$655.62	\$753.00	\$576.28

Mr. Orr was dismissed to the Presbytery of Clarion, April 19, 1842. There is no evidence that any one was appointed in his stead. No collections are reported for the support of a missionary after 1841.

In 1837 the Western Foreign Missionary Society was adopted by the General Assembly and became the Board of Foreign Missions. October 7, 1846, the Seamen's Friend Society was commended by the Presbytery to the churches. October 3, 1849, the General Assembly's plan for raising a fund for superannuated ministers and their families was commended to the churches. April 17, 1850, annual contributions were recommended for this purpose. In 1853, the minutes of the General Assembly contained an appeal in behalf of the Waldenses. It was voted to present that cause to the churches, and, if the way be clear, to take up collections.

As early as 1835 a plan was adopted in the direction of systematic beneficence. The months when different collections should be taken up, were designated. It was recommended that associations in the churches should be formed

and committees appointed to solicit contributions. The collections mentioned were for Foreign Missions, Education, Bible cause, Tract cause, Sabbath schools, Home Missions, Theological Seminary, Commissioners' and Contingent Funds.

The expenses of the commissioners to the General Assembly were paid out of the Commissioners' Fund at the rate of five cents a mile. The balance, if any, was to be paid into the General Assembly's Fund. This action was taken April 20, 1836. Later the collections for the Commissioners' and Contingent Funds were apparently inadequate to the purpose. October 6, 1858, the following assessment was levied: South Salem, \$20; Bedford, \$15; Rye, \$10; Port Chester, \$8; White Plains, \$10; South Greenburgh, \$10; Patterson, \$8; South East, \$5; South East Center, \$8; North Salem, \$3; Pound Ridge, \$5; Mt. Kisco, \$3; Yorktown, \$5; Gilead, \$10; Red Mills, \$5; Croton Falls, \$5. The expenses of Presbytery were at first defrayed by collections taken up at the meetings. April 18, 1854, an assessment of \$2 was levied on each church for the expenses of Synod and Presbytery. The salary of the stated clerks was fixed, November 3, 1829, at \$5 per annum. October 3, 1854, it was raised to \$10.

CONTRIBUTIONS.*

YEAR.	Missionary Funds.	Domestic Mis- sions.	Foreign Missions.	Education.	Theological Seminary.	Tract and Sab- bath Schools.	Publication.	Miscellaneous.	Commissioners' Fund.	Contingent Fund.
1830,	\$390	....	....	\$10	\$3	....	....	....	\$18	....
1831,	255	....	....	200	....	....	....	....	35	....
1832,	331	....	....	111	....	....	....	....	29	\$7
1833,	260	....	....	261	....	....	....	....	34	2
1834,	639	....	....	284	10	....	....	....	23	8
1835,	No report	published.	....	....	....	....	....	....	....	....
1836,	781	....	....	252	46	....	....	....	....	13
1837,	848	....	....	515	2	....	....	....	45	13
1838,	1,276	....	....	470	....	....	....	....	48	17
1839,	....	\$425	\$425	261	....	\$20	....	....	50	15
1840,	....	392	737	202	....	....	\$5	....	41	17
1841,	....	360	772	353	139	....	....	....	41	16
1842,	....	390	545	82	134	....	....	....	46	23
1843,	....	335	632	105	64	....	....	\$151	35	16
1844,	....	378	717	120	62	....	....	311	71	16
1845,	....	604	680	85	50	....	....	....	44	12
1846,	....	480	717	213	333	....	....	167	37	11
1847,	....	363	566	236	....	....	....	727	40	12
1848,	....	332	421	99	....	....	48	195	49	18
1849,	....	382	772	111	....	....	....	405	46	14
1850,	....	412	582	40	....	....	79	390	57	11
Totals,	\$4,780	\$4,853	\$7,566	\$4,010	\$843	\$20	\$132	\$2,346	\$789	\$241

YEAR.	Domestic Mis- sions.	Foreign Missions.	Education.	Publication.	Church Exten- sion.†	Ministerial Relief.	Presbyterial.‡	Congregational.	Miscellaneous.
1851,	\$439	\$574	\$87	\$61	....	....	\$75	\$6,652	\$487
1852,	530	539	115	39	....	....	64	6,541	720
1853,	695	920	378	17	....	....	51	10,982	651
1854,	667	1,056	204	199	....	....	252	10,934	519
1855,	1,129	1,142	250	148	....	....	77	12,354	2,476
1856,	760	948	382	125	\$80	....	79	13,298	559
1857,	666	1,039	313	141	193	....	140	8,898	732
1858,	800	1,286	416	220	83	....	141	8,594	1,070
1859,	807	1,139	544	308	152	....	199	11,933	1,056
1860,	776	985	230	96	70	....	94	10,618	1,341
1861,	675	771	178	197	87	\$40	....	9,034	762
1862,	718	678	175	229	258	129	....	6,973	817
Totals,	\$8,662	\$11,077	\$3,272	\$1,780	\$923	\$169	\$1,172	\$116,811	\$11,190

Total Benevolent Contributions including Miscellaneous, - \$61,623

Total Congregational, 1851-'62, - 116,811

Presbyterial, Commissioners', and Contingent Funds, - 2,202

Total for every cause so far as reported, - \$180,636

*Cents for convenience are omitted. †Church Erection. ‡Included until 1861 Com-
missioners' and Contingent Funds and Relief.

Less than one year after the organization of the Presbytery, the trial of Rev. Griffith H. Griffith took place. It was entered upon with great reluctance; it was the outcome of the division in the Yorktown Church, which had taken place nearly a quarter of a century before. To the Presbytery, apparently, the old difficulty was a dead issue, in which they took no interest, the division a fact, which the judgment of no ecclesiastical court could change, and the whole proceeding unwise and unnecessary. Mr. Griffith, who since 1828 had ministered to the Congregational Church in Yorktown, became a member of the Presbytery at the first stated meeting, held April, 1830, by regular dismissal from the Fairfield East Association.

At the next meeting, October following, charges were preferred against him in the name of the First Presbyterian Church. They were read and ordered on file. From this action Mr. Wynkoop dissented. Complaint was made to the Synod of New York. The complaint was sustained and the Presbytery ordered to enter the charges upon the minutes. At an adjourned meeting held in December in obedience to the direction of the Synod, the charges were read and entered upon the minutes. The action of the Presbytery of October 21st declining to issue requests for the attendance of witnesses not under their direction was at the same meeting reconsidered, and the stated clerk directed to issue either citations or requests as desired by either party.

In the charges it was alleged that the Independent or Congregational Presbyterian Church was a schism from the First Presbyterian Church, that they had excommunicated members in good standing in the original church [this had been done in 1806], that they had published "one or more pamphlets of a scandalous nature, implicating the motives and vilifying the character of members" of that church and "the reverend the Presbytery of Hudson . . . for which no concession and of which no recantation" had been made; that Griffith H. Griffith was statedly ministering "to the

said slandering, excommunicating, schismatic body;" that he was thereby upholding a schism and giving the sanction of the Presbytery thereto; that his action was a virtual impeachment of the decisions of the Presbytery of Hudson, and a ratification of groundless charges published against them was "virtually arraying the Bedford Presbytery in its sanctions against the Hudson Presbytery in its decisions," and distressing the hearts and the hands of the original church.

April 21, 1831, the Presbytery proceeded to the trial of the case. Richard Wynkoop, on request of the prosecuting committee of the church, was appointed their counsel. Judge Aaron Read, elder of the Bedford Church, assisted in the defense. August 30, 1831, after much evidence had been taken, the case was thrown out by the Presbytery on the ground "that the prosecuting party is not a person or persons in the sense of the Constitution (Book of Discipline, Chapter V, Section 5), nor even a body responsible to this judicatory, and, therefore, not subject to the censures of this Presbytery (Book of Discipline, V, 7). The vote stood: Yeas, Rev. Messrs. Remington, Stebbins, Saunders, Green and Prime, and Elders Andrew Mead and Richard Dean; Noes, Rev. Messrs. Long and McLeod, and Elder Samuel Brewster. Appeal was taken to the Synod. It was sustained, and a commission was appointed to visit Yorktown. The commission discharged this duty in November following.

January 5, 1832, the trial was resumed. The taking of the evidence was completed by March 28th. The parties were heard and final judgment rendered at the April stated meeting.

A committee consisting of Rev. Messrs. Jacob Green and Chester Long and Elder Ezra Young was appointed to draft a minute. The committee prefaced their recommendations with a statement of the facts proven in the trial, which agrees with what has already been stated as to the original character of the church, the gradual change in the form of

government, and the connection with the Presbyteries of Dutchess County and Hudson. The division of 1806 is not, however, attributed to this change, but to difficulties, not specified, which arose at that time. The return to Presbyterianism, in the judgment of the committee, was due to the quarrel and the recollection "of the former character and standing of the church." The slanders were uttered "in the heat of passion and disputation." The Congregational Church to which Mr. Griffith ministered was "descended from a body whose claim to be a true church is not disputed." It had existed for twenty-five years, had never "by any judicial ecclesiastical act been excised from the body of the faithful," and was without the jurisdiction of the Presbytery. In view of these facts, as they judged them, the committee recommended the adoption of the following resolutions :

"Resolved, 1. That we as a Presbytery are not called upon to adjudicate in relation to the said allegations.

"Resolved, 2. That without deciding what has, and what has not, been proved in regard to the said allegations, yet upon a whole view of the case, we cannot find that the Rev. Griffith H. Griffith is chargeable with any irregularity in the part he has acted. Therefore,

"Resolved, 3. That the said Rev. Griffith H. Griffith be, and he hereby is, acquitted from the charges preferred against him." [Records of the Presbytery of Bedford, Vol. I, pp. 291-2.]

The report was unanimously adopted. Appeal was taken from this decision. Mr. Griffith died shortly after. The Synod decided that his death was no bar to the prosecution. The General Assembly of 1833, in reviewing the record of the Synod, took exception to this decision, and the trial came to an end. Two years later the record of the Presbytery was reviewed by the Synod, and of eight exceptions taken, four relate to the conduct and decisions of this case.

The trial from the preferring of the charges (October 3, 1830), to the decision of the General Assembly (May 23, 1833) covered a period of two years and a half. The charges occupy five pages of the record, the evidence one hundred and thirty-eight, the final judgment six, and the appeal and reasons therefor twenty-six. The minutes of the entire

case cover more than two hundred pages, almost half of the first volume. The prosecution was undoubtedly inspired by Rev. Richard Wynkoop, then pastor of the church, who acted also as their counsel. It was conducted by him with great ability, and the papers prepared by him are models of sound argument and clearness. The entire evidence as given in the record is in his handwriting. The positions taken by the prosecution from the standpoint of law are correct, and the decisions of the Synod were all in their favor.

The only useful result of the trial was the securing and record of evidence, which throws much light upon the division of the Yorktown Church and the history of Associated Presbyterianism in Westchester County. Doubtless the Presbytery viewed the matter from the standpoint "of the peace of the church and the prosperity of religion." The trial naturally produced great excitement in Yorktown, and waked up latent animosities. The feeling extended even to the children in the district school, and divided them into two parties. It may be fairly questioned whether the bringing to light and record of historic facts compensated for the bitterness and alienations intensified among the members of the body of Christ.

CHAPTER XIII.

The Presbytery of Bedford continued.

AT the time of the organization of the Presbytery, certain questions were growing in importance, upon which the church was soon to be divided into two parties. They were the Plan of Union, as connected with it the right of committeemen to sit in the General Assembly, the reception of ministers and licentiates "on the credit of their constitutional testimonials," the ordination of ministers "sine titulo," voluntary societies and church boards, and the "new theology." The General Assembly of 1830 adopted a rule requiring that ordained ministers and licentiates from corresponding bodies should be required to give their assent to the questions proposed respectively to licentiates, when about to be ordained, and candidates, when about to be licensed. The Presbytery, at their next stated meeting (October 6, 1830), adopted the resolution of the Assembly as a standing rule. The burning question of the General Assembly of 1831 was the case of Albert Barnes, and connected with it the right of a Presbytery to examine a minister or licentiate coming by certificate from another Presbytery. June 13th following the Presbytery of Bedford settled the question for itself by adopting the following standing rule:

"Every minister or licentiate coming to this Presbytery by certificate from another Presbytery, or other ecclesiastical body, shall submit to an examination before he be received, if any two members of Presbytery require it." [Records of the Presbytery of Bedford, Vol. I, p. 88.]

Later, April 20, 1832, a pastoral letter to the churches was adopted. After alluding to the large accessions to

some of the churches and urging the importance of the instruction of the baptized children, of the prayer meeting, and of the supply of the congregations with the Confession of Faith, the errors of the new theology were pointed out :

"5. And here we feel that we should fail in our duty, if we did not call the attention of our churches particularly to the special necessity there is at this time to watch against the intrusion of heresy and disorder in the church. We hear the sentiment coming from every quarter, from men, both ministers and elders, venerable for age, and of tried soundness, piety, and judgment,—that the present is a very fearful crisis in the Presbyterian church. Errors of various forms, striking at the very fundamentals of religion, are fast creeping in; and these errors are the more dangerous, because they are introduced under the plausible and imposing disguise of zeal for the church and for the salvation of men's souls. The doctrine of original sin, as taught in our Confession of Faith (Chapter VI, Secs. 2, 3, and 4) and in the Larger Catechism (Questions 22, 25, 26, and 27); the doctrine of the impotency and dependence of the sinner, as taught in the Confession (Chap. VI, Sec. 4, and Chap. IX, Secs. 3 and 4) and in the Larger Catechism (Quest. 149); the doctrine of vicarious atonement, as taught in the Confession (Chap. VIII, Sec. 5, and Chap. XI, Secs. 3 and 4) and in the Catechism (Quest. 44); the doctrine of the imputed righteousness of Christ, as taught in the Confession of Faith (Chap. XI, Sec. 1) and Larger Catechism (Quest. 70); the doctrine of the necessity of the Holy Spirit's agency in regeneration and sanctification, as taught in the Confession of Faith (Chap. X, Secs. 1 and 2) and Larger Catechism (Quest. 67):—these doctrines are denied, either expressly or impliedly, by many in regular standing in the church. And the denial is defended by philosophical subtleties and appeals to man's depraved reason and passions;—and all under the pretence of improvements in theology.

"And the errors thus propagated in place of and in opposition to the fundamental doctrines just specified are accompanied with various new and unauthorized devices (technically called new measures) in conducting religious worship. The effect of which is, not to advance the cause of true religion, as is pretended, but to move on the passions of men at the expense of their understandings; and make them say they are converts and have submitted their hearts to God, when they evidently have no distinct apprehension of the plan of salvation by a Redeemer.

"Now against these errors and disorders we affectionately and solemnly caution our beloved people. And we would say to them: 'Beloved, believe not every spirit, but try the spirits, whether they are of God' (1 Jno., 4: 1). 'Hold fast the form of sound words' (2 Tim., 1: 13). 'Contend earnestly for the faith which was once delivered unto the saints' (Jude 3). 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them' (Is. 8: 20)." [Records of the Presbytery of Bedford, Vol. I, pp. 297-300.]

The Presbytery on the same day passed the following resolution :

"Resolved, That this Presbytery do most solemnly and earnestly remonstrate against the loose and unauthorized practice of many Presbyteries in receiving members without expressly requiring of them their assent to the questions as directed in the Confession of Faith. See Form of Government, Chap. XVI, Sec. 12." [Records of the Presbytery of Bedford, Vol. I, p. 309.]

The right of committeemen to sit and vote in the General Assembly had been called in question as early as 1820. It was then decided that he had the same rights as an elder. A similar decision was made in 1826 in reference to a delegate, who was not even a committeeman. A protest was entered against this action by forty-two members. The matter came up again in the Assembly of 1831, with similar result as before. Against this sixty-eight commissioners protested. The Presbytery on the same day that it bore testimony against error in doctrine and looseness in practice in receiving members (April 20, 1832) felt called upon to enter its protest against this decision :

"The committee on the minutes of the General Assembly made a report, which was accepted, and, being amended, was adopted and is as follows :

"The committee recommend to the notice of the Presbytery a resolution passed by the General Assembly of last year, on Thursday, May 19, in words following: 'The Assembly proceeded to consider the case of the person denominated Standing Committee in the commission, it was resolved, that the member be received and enrolled among the list of members.'

"Against the above resolution your committee would recommend that Presbytery enter on their minutes a respectful and solemn remonstrance for the following reasons :

"I. It is an express violation of the letter of the constitution as stated in their commission, either (1) by calling him a committeeman, and not a ruling elder; or (2) by calling him ruling elder contrary to the fact.

II. It violates the spirit of the constitution and endangers its safety. (1) He is not supposed to cherish the principles of the church, for which he legislates and decides. (2) Nor is he under the solemn obligations by covenant, as is uniformly required of our elders. (3) Nor is he capable of deciding, according to our constitution, questions that may come before the judicatory." [Records of the Presbytery of Bedford, Vol. I, pp. 310-11.]

Eighteen months later, October 2, 1833, there were rumors of doctrinal unsoundness in some of the churches under the care of the Presbytery. The following action was taken :

"Whereas, it is reported that disorders prevail and that erroneous doctrines are preached in and about Red Mills; therefore,

"Resolved, That Messrs. Green, Saunders, and Dickerson be a committee to visit that congregation and other parts of the Presbytery, to inquire into the truth of the said report, and that they report to the Presbytery at the next stated meeting." [Records of the Presbytery of Bedford, Vol. I, pp. 376-7.]

The committee reported as directed (April 15, 1834), and the report was accepted and adopted :

"A majority of the committee visited Red Mills and Somers and made inquiry upon this subject. At Red Mills they conversed with as many of the elders as they could, and inquired of them particularly respecting the said rumors. From all the information they could get relative to the subjects of inquiry, they are unable to specify any particular errors that have been preached or disorders that have been practiced in that place, or in any other place within the bounds of the Presbytery. And the committee would further report that in the congregation of Red Mills former difficulties and divisions appear to be healed, and they are now in a state of harmony and prosperity, enjoying the labors of a man [Rev. Jonathan Huntington] in whom they are all happily united; and there are some pleasing indications of the special presence of the Holy Spirit to revive and build up His cause among them." [Records of the Presbytery of Bedford, Vol. I, pp. 332-3.]

The old questions were brought up again in the General Assembly of 1834 by "a memorial from a number of judicatories, and individual ministers and ruling elders, in different parts of the church, on the present state of the Presbyterian Church," known to history as the "Western Memorial," or "Cincinnati Memorial." It was signed by eighteen ministers and ninety-nine elders. Exception was taken, among other things, to the Plan of Union, to the patronage of voluntary societies, and to certain errors in doctrine taught in the church, and previous General Assemblies were charged with evasion and failure to discharge "their constitutional duties." The Assembly was asked to abrogate the Plan of Union, to conduct its own missionary operations, and bear testimony against false doctrine. The prayers of the memorialists were not granted, and a protest was entered. A resolution was then offered, condemning certain doctrinal errors, and rejected. A second protest was presented, but refused a place in the record. The protestants (thirty-seven ministers and twenty-seven elders) drew up a paper designated by themselves "The Act and

Testimony," similar in sentiment to the "Memorial," in which they called upon all who loved the church to give no countenance to the teachers of false doctrine, and upon all Synods, Presbyteries, and Sessions, and members thereof, ministers and elders, who held views similar to those expressed in the paper, to signify publicly their approval. A convention was called to meet in Pittsburgh in May, 1835, previous to the meeting of the Assembly, to take such action as seemed "best suited to restore the prostrated standards." The Presbytery expressed its approval (October, 1834) in the following language :

"A paper entitled An Act and Testimony, etc., was presented to the Presbytery and read : and, on motion, the said Act and Testimony was unanimously adopted as the Act and Testimony of this Presbytery. And it was unanimously

"Resolved, 1. That in the judgment of this Presbytery, a crisis has arrived in the affairs of the Presbyterian Church, through the prevalence of various errors and disorders, in which the purity, peace and prosperity of the church are greatly suffering, the comfort and edification of believers much marred, and the ingathering of souls into the Redeemer's kingdom hindered.

"2. Such being the state of things, we do deliberately think that every honest and enlightened adherent to our excellent standards, and especially every minister and elder is called upon openly to avow such adherence : and we think this cannot be better done than by individually signing the aforesaid Act and Testimony. And, therefore,

"3. We do earnestly recommend it to every minister and elder of the churches composing this Presbytery, that they take this matter into serious consideration ; and that they give in their names to this Act and Testimony, and transmit them, as soon as practicable, to the Stated Clerk of this Presbytery, that he may transmit them to the office of the Presbyterian." [Records of the Presbytery of Bedford, Vol. I, pp. 406-7.]

At the next stated meeting, April, 1835, Jacob Green and Elder John Owen of the Somers Church were appointed delegates to the Pittsburgh convention and commissioners to the General Assembly.

The majority of the Assembly of 1835 were in sympathy with the views expressed in the Act and Testimony, and the action taken was in accordance therewith. In the next General Assembly (1836) the other party were in power. Before them came the appeal of Albert Barnes from the decision of the Synod of Philadelphia, suspending him from the ex-

ercise of the functions of the gospel ministry, and the agreement made by a committee appointed by the previous Assembly with the Synod of Pittsburgh for the transfer of the Western Foreign Missionary Society. The appeal of Albert Barnes was sustained and the decision of the Synod reversed. The agreement with the Synod of Pittsburgh was not ratified. The Presbytery was unable to agree with the Assembly, and its dissent was entered upon the minutes (November 29, 1836) :

“Whereas, The Presbyterian Church has been for several years past, and now is, greatly afflicted, her purity, beauty, and peace much marred, and her prosperity hindered by the prevalence of various dangerous and destructive errors, and by loose and corrupt practices in the administration of her government; and, whereas, these errors seem to be increasing and extending; and, whereas, the majority of the last General Assembly did, by several decisive votes, refuse to adopt measures which were proposed, for the correction and prevention of these evils, and for the general purity and enlargement of the Presbyterian Church, and did, by such refusal, give their sanction and encouragement to the errors and disorders in question. Therefore, this Presbytery, feeling alarmed not only for the purity and peace, but also for the safety of the Presbyterian Church, would, and now do, as they have heretofore done, bear their testimony against these corruptions; and for this purpose they adopt the following resolutions:

“Resolved, 1, That in the judgment of this Presbytery, a certain book, entitled ‘Notes on the Romans,’ by Rev. Albert Barnes, contains dangerous and fundamental errors, especially in regard to the doctrines of original sin, the relation of man to Adam, and justification by faith in the imputed righteousness of Christ, and that said book is calculated to deceive the young and the unwary and seduce them from the belief and practice of the pure doctrines of the Gospel, as contained in our Confession of Faith and Catechisms.

“Resolved, 2, That in the judgment of this Presbytery, the effect of the decision, by a majority of the last General Assembly, of several important questions, was greatly to disparage the best interests of the Presbyterian Church —

“(1.) The decision, recorded pp. 268–269 of their printed minutes, in which they sustained the appeal of the Rev. Albert Barnes from a decision of the Synod of Philadelphia, by which he had been suspended from the office of the ministry. Because by this decision they restored him to the ministry and bid him God speed in preaching and publishing the very dangerous errors which, it was proved, he maintained;

“(2.) The decision, recorded p. 270, by which they refused to adopt a resolution offered by the Rev. Dr. Miller, specifying and condemning various errors and representations contained in the said ‘Notes on the Romans.’ By this decision they do indirectly, yet very plainly give their sanction to these errors and representations, and manifest a willingness to give them currency. And that we do not misjudge in this is evident from the published speeches of many in advocating that decision;

"(3.) The decision, recorded p. 278, by which they refused to ratify a contract made by a committee of the previous General Assembly with the Synod of Pittsburgh, relative to the Western Foreign Missionary Society. By this decision they greatly disparaged the interests of the Presbyterian Church: First, Because they did thereby violate the faith of the church, which had been pledged by the preceding General Assembly, through their committee expressly empowered so to do, which pledge was also accepted in good faith by the other contracting party; Secondly, Because they did by this decision, acting in their high and official character, as members of the supreme judicatory of the church, declare that the Presbyterian Church, as such, ought not to engage in the great work of evangelizing the nations of the earth, that is to say, that she ought not to obey the great command of her Lord, to preach the Gospel to every creature.

"Resolved, 3, As the judgment of this Presbytery, that all irresponsible associations for training young men for the ministry and for conducting missions, whether domestic or foreign, are unauthorized and dangerous institutions, and ought not to receive the patronage of those who love the doctrines and order of the Presbyterian Church; because such associations, from the nature of their organization, can give no security for the maintenance and propagation of said doctrine and order; but, on the contrary, do seriously jeopard both. And we believe, on evidence most satisfactory, that such associations, existing and operating among us, have already been the instruments of greatly corrupting and distracting the Presbyterian Church; so even now her unity is threatened. And in consistency with these views, we judge it to be the duty of all Presbyterians to sustain and liberally to patronize the General Assembly's Boards of Education and of Missions and the Western Foreign Missionary Society; because these institutions originated with the judicatories of the church, are under their immediate supervision and control, and are responsible to them for all their acts. And as a special effort is at this time about to be made by the Western Foreign Missionary Society, we do most earnestly recommend it to the liberal patronage of our churches.

"Resolved, 4, That we, as a Presbytery, do hereby recognize our obligations to abide by and carry out the principles of the Act and Testimony unanimously adopted by us in October, 1834;—one of which principles is that we will bear testimony against the errors of the church, until testimony will be no longer heard. And this, we believe, is now the case. And, therefore, inasmuch as the errorists who have crept in among us have caused a division, in fact, and inasmuch as separation in form is better than nominal union with contention and alienation of feeling, and inasmuch as such separation seems to offer the only way of preserving and propagating a pure faith, therefore

"Resolved, 5, That in the judgment of this Presbytery a separation ought to take place between the orthodox and the errorists now composing the Presbyterian Church, as soon as the same can be judiciously effected. And, therefore, we recommend that convention be called by the central committee appointed last June at Pittsburgh, to take this matter into consideration, to effect the proposed separation or prepare the way for it, or, if a separation be deemed unadvisable, then to consider and determine what ought to be done.

"The yeas and nays on the foregoing preamble and resolutions, being called for, stood as follows:

"Yeas — Messrs. Green, Dickerson, Benedict, Frame, Thompson, and Patterson, ministers; and Smith [Pound Ridge], Miller [Bedford], Northrop [South Salem], John Wallace [North Salem], and Young [South East], elders.

"Nay — Mr. White [Somers], elder." [Records of the Presbytery of Bedford, Vol. I, pp. 509-516]

The question of separation and of a convention had been suggested in a secret circular sent to those who were opposed to the action of the Assembly of 1836.

On April 19, 1837, Rev. Reuben Frame and Elder John Owen were appointed delegates to the Philadelphia Convention and commissioners to the General Assembly. The acts of that Assembly (1837) received the unanimous approval of the Presbytery, October 4, 1837.

"1. This Presbytery would record their feelings of gratitude to God for His merciful interposition in giving to the friends of truth and presbyterial order so decided a majority in the last General Assembly.

"2. With similar feelings of gratitude we do hereby express our decided approbation of the reformatory measures of that Assembly, and give it as our unwavering judgment that the acts of that Assembly abrogating the Plan of Union and disowning the Synods of the Western Reserve, Utica, Geneva, and Genesee, consequent thereon; and the resolutions discountenancing the operations of the American Home Missionary Society and the American Education Society within the bounds of the Presbyterian Church; and the order concerning the organization of the next General Assembly, — were not only constitutional and right, but necessary for the preservation, purity, peace and prosperity of our beloved church." [Records of the Presbytery of Bedford, Vol. II, pp. 44-5.]

The Synod took exception to these resolutions, judging them to be "unwise and not for edification."

The General Assembly of 1838 met in the Seventh Presbyterian Church of Philadelphia on May 18th. The majority refused to enroll the commissioners from Presbyteries of the excinded Synods. The minority, ignoring the Moderator of the last Assembly who occupied the chair, called upon Dr. Beman, an ex-Moderator, to act temporarily as presiding officer, effected an organization by the election of Messrs. Erskine Mason and E. W. Gilbert as clerks, and Dr. S. Fisher as Moderator, and immediately adjourned to the First Church. Rev. William S. Plumer was elected Moderator by those who remained. The Presbytery, October 3, 1838, unanimously ratified the action of the latter body:

"That this Presbytery adhere to the General Assembly, which was organized and held its sessions in the Seventh Presbyterian Church in Philadelphia, and of which the Rev. William S. Plumer was Moderator." [Records of the Presbytery of Bedford, Vol. II, p. 162.]

The Synod of New York (O. S.) directed that the Presbyteries shall see to it that no ministers be regarded as members unless they shall have expressed their adherence to the General Assembly, which held its sessions in the Seventh Presbyterian Church in Philadelphia. . The Presbytery complied with this order, and put all applicants to this test.

CHAPTER XIV.

The Presbytery of Bedford continued.

THE vote of Dr. Ebenezer White, elder of the Somers Church, against the resolutions of disapproval of the action of the Assembly of 1836, revealed his sympathies with the New School party. That church was divided in sentiment. About one year later, October 4, 1837, "irregularities" at Somers were reported to the Presbytery, and a commission was "appointed to visit Somers and inquire into these matters, and to take such order as they may deem proper." It was ordered that the Session of the church should meet and "do such business as may be necessary." Charges were brought before the Presbytery against Dr. White, March 13, 1838. He was arraigned for "promoting schism," for "endeavoring to prevent the administration of the Lord's Supper at the appointed time," for "violating his own promise," and for "falsehood and misrepresentation." Jacob Green conducted the prosecution and Robert B. E. McLeod assisted in the defence. Testimony was taken, and on June 28th a verdict of guilty was rendered, and Dr. White was suspended from the privileges of the church and deposed from the office of ruling elder. From this decision appeal was taken to the Synod of New York.

In October following the Synod divided into two bodies. The appeal was prosecuted before the New School one, which reversed the judgment of Presbytery. April 17, 1839, the Presbytery declared the appeal abandoned and the action of the New School Synod "null and void," and ordered the Session of the Somers Church to drop from the rolls the names of members who persisted in their adher-

ence to Dr. White. The Old School portion of the church retained possession of the church and parsonage, while for a time the other party worshiped in the Methodist Church. "A suit was instituted by the Constitutional Presbyterians [N. S.] for the possession of the church property. The cause was tried before the Supreme Court of Westchester County, Judge Ruggles presiding. The jury, without leaving their seats, gave a verdict in favor of the plaintiffs." April 3, 1839, the First Church of Somers [N. S.] was received under the care of the Third Presbytery of New York [N. S.]. October 16, 1861, it was transferred to the Presbytery of North River and enrolled on the following day. The Old School party incorporated January 20, 1846, as "The Presbyterian Church at Croton Falls." October 7th following, by order of the Presbytery this name takes the place of that of Somers. In 1847 the present church building was erected.

At the time of the Division, Rev. Joseph Nimmo was pastor of the Red Mills Church. His sympathies and those of the larger part of that congregation were with the Old School party. A number of families living at West Somers were decidedly New School in their views and preferences. The latter withdrew and "connected themselves with a Congregational Church organized in the Academy building at West Somers."

The New Rochelle Church severed its connection with the Presbytery of Bedford at the Division. The pastorate of John Mason ended October 19, 1837. Gorham D. Abbott became stated supply shortly after. Application was made by letter to Presbytery, April 18, 1838, for permission to employ him for a few months. It was denied, because his views on theology and church government were not known. Mr. Abbott, it seems, declined to be re-examined, not because his views differed from the teachings of the standards, but by advice of his New School brethren. At the next stated meeting (October, 1838), Elder Philemon H. Carpenter of the New Rochelle Church was present and voted with his

fellow Presbyters to adhere to the Old School Assembly. At the same meeting a communication was received from the church asking for the concurrence of the Presbytery in a petition to the Synod for a transfer to one of the New York City Presbyteries. This was denied. It must have been shortly after that application was made to the New York Third, to which Mr. Abbott belonged, to be received. The church apparently was assigned to the Second, afterwards Fourth Presbytery, to strengthen it, to which their stated supply was also dismissed.

October 2, 1839, a communication was received from the church and referred to a committee. The report was presented the next day and adopted. It is as follows :

"Whereas the church at New Rochelle has failed to appear in Presbytery by delegate for a year past; and, whereas, they are served by a minister not known to this body. Therefore,

Resolved, That they be required either to discontinue the services of their present supply, or receive from this Presbytery permission to employ him; which the Presbytery are ready to grant upon being satisfied of his soundness in the faith (of which they now know nothing) and of his being in other respects a person whose labors shall promise to promote the best interests of that congregation. And the congregation are hereby informed that the Presbytery will meet during the intervals of the Synod of New York in the city of New York on the 16th instant, when they will expect to hear from that congregation on this subject." [Records of Presbytery of Bedford, Vol. II, pp. 221-2.]

The church did not comply with the directions of Presbytery. Mr. Abbott was retained, and on the very day appointed to hear from them, October 16, 1839, they were received by the Second Presbytery. A committee was appointed to visit New Rochelle. April 22, 1840, the following report was presented :

"Having requested and obtained an interview with the Rev. Gorham D. Abbott and Dr. Watson Smith, the committee stated to them the object of their appointment. To their assurances of friendly feelings they obtained no satisfaction. Mr. Abbott's reply was: 'Why can't the Presbytery of Bedford let us alone?' And to their enquiries in relation to the affairs of the church, Dr. Smith replied, 'they did not recognize the right of the Presbytery to make any such enquiries.' The committee, however, ascertained that by the individual action of Mr. Abbott and Dr. Smith, the church has become connected with the Second Presbytery of New York (N. S.)." [Records of the Presbytery of Bedford, Vol. II, pp. 235-6.]

Two members of the congregation, Messrs. Gilchrist and Shepherd, were present at the meeting of Presbytery and made statements. The matter was referred to a committee. On recommendation of this committee the Presbytery declared (April 22, 1840) that the action "of the elder of that church in pretending to attach himself and the church to another Presbytery is irregular, null, and void ; — inasmuch as it was done without the concurrence of the church, and against the unanimous agreement of the church in October, 1838, to adhere to the Presbytery of Bedford, and without the consent of the Presbytery." The church was declared vacant and Mr. Frame was appointed "to supply that congregation at such time as he shall be requested to do so, by those of the congregation adhering to the Presbytery." The name of the church remained on the roll, though not represented by an elder, for five years. April 16, 1845, it was ordered erased.

In the first three decades, the Presbytery of Bedford lost three of their churches, Peekskill, West Farms, and Mt. Pleasant, by transfer by the Synod to other Presbyteries. Only in one instance was their concurrence secured. April 21, 1847, in response to a communication from the Synod on the boundaries of Presbyteries, a request was made for the return of the Peekskill Church. When the question of remodeling the Presbyteries was up in 1855, the Presbytery pronounced in favor of a "strict geographical arrangement." October, 1860, an overture from the Presbytery of Connecticut was presented to the Synod, requesting for themselves enlargement or dissolution. Apparently without consultation with the Presbytery of Bedford, four churches, Rye, Port Chester, South East, and South East Center, with their pastors, were set off to strengthen their neighbor on the east. The loss was regarded as a serious one, and called forth a vigorous protest :

"Whereas, the Synod of New York has lately taken certain action deeply affecting the integrity of the Presbytery, therefore

"Resolved, That Presbytery submits to the transfer of the churches

already made over to the Connecticut Presbytery, but will strenuously oppose any further dismemberment of their body; and will also expect Synod to strengthen this Presbytery, which their action has weakened, by the transfer of those churches within their geographical bounds, which are now by elective affinity united to city Presbyteries." [Records of the Presbytery of Bedford, Vol. III, p. 358.]

The Presbytery had now but twelve churches and thirteen ministers. The Presbytery of Connecticut, after its enlargement, numbered only ten churches and fourteen ministers. It seems to have been soon realized that instead of one weak Presbytery there were now two; for in two years at meetings of both Presbyteries, held October 22, 1862, during the sessions of the Synod, committees of conference on their proposed union were appointed. There is no minute of the report of the committee, nor of action thereon by the Presbytery. From the record of the Presbytery of Connecticut (October 23, 1862), we conclude that the conference committees decided to recommend a joint overture to Synod in favor of the consolidation under the name of the Presbytery of Connecticut. The request was presented the same day and granted.

The final entry upon the records of the Presbytery of Bedford is as follows:

"Action of the Synod of New York in reference to the request of the Presbyteries of Bedford and Connecticut at New York, October 23, 1862.

"Resolved, That the request of the Presbyteries of Bedford and Connecticut be granted, and that on and after the third Tuesday of April next, the said Presbyteries shall be united in one Presbytery under the name of the Presbytery of Connecticut.

"Resolved, 2, That the first meeting of the Presbytery of Connecticut, as thus formed, shall be held in the Presbyterian Church of Patterson on the third Tuesday of April, 1863, at 2 o'clock P. M., to be opened with a sermon by the present Moderator, the Rev. C. W. Adams.

A true copy,

I. D. WELLS, *Permanent Clerk.*"

[Records of Presbytery of Bedford, Vol. III, p. 381.]

At the same meeting of the Synod the South Greenburgh Church and its pastor were transferred to the Second Presbytery of New York.

PERMANENT OFFICERS.

STATED CLERKS:

	<i>Name.</i>	<i>Appointed.</i>
1.	Rev. Jacob Green,	November 3, 1829.
2.	“ William Patterson,	April 20, 1852.

TREASURERS:

	<i>Name.</i>	<i>Appointed.</i>
1.	Rev. Chester Long,	November 3, 1829.
2.	“ James V. Henry,	April 22, 1835.
3.	“ Reuben Frame,	October 6, 1841.
4.	“ William Patterson,	October 30, 1850.
5.	“ David Irving,	April 20, 1852.
6.	“ Andrew Shiland,	October 3, 1855.

CHAPTER XV.

The Presbytery of Connecticut.

THE Presbyterian Church in Connecticut owes its origin to the introduction into this country of the carpet industry. The Thompsonville Manufacturing Company located part of its works at Thompsonville on the Connecticut River, as early as January, 1828. Others were erected at Tariffville, twelve miles from Hartford. To ply the looms, weavers were brought from Scotland. The first company of them reached the former place in October, 1828, and others followed from time to time. The operatives at Thompsonville attended worship at the Enfield Congregational Church.

In December, 1834, stated services were begun in a hall in the school-house, with the professors of the East Windsor Theological Seminary as preachers. This arrangement was maintained until 1838, in the latter part of which year the services of the Rev. Joseph Harvey, D.D., were secured as stated supply. The people determined to organize a Presbyterian Church. Dr. Harvey united with the Presbytery of New York, and on June 25, 1839, presented a request to that body for the organization of a church. The request was granted and a committee appointed for the purpose. They met at Thompsonville July 5th, and fulfilled the duty assigned them. Eighty-two persons, seventy-three by letter and nine on profession, were received. Elders were elected and ordained on the following day. A meeting of Presbytery was held there on the 9th, and the church was enrolled. Dr. Harvey was installed the first pastor on the 10th.

The church at Tariffville was received under the care of the same Presbytery April 15, 1845, and on July 3d, Rev. Giles Manwarring was installed. This pastoral relation was dissolved on October 27th following. A call was extended to Robert G. Thompson, then pastor of the Yorktown Church, and he was installed March 17, 1846. Evidently to the Synod of New York Connecticut offered a promising field for the planting of Presbyterian churches, for October 15, 1850, the following action was taken :

"Resolved, That the Rev. Joseph Harvey, D.D., the Rev. James Ely, the Rev. Gerrish Barret, and the Rev. Robert G. Thompson, and the churches of Thompsonville and Tariffville be, and hereby are, detached from the Presbytery of New York, and constituted into a new Presbytery to be known by the name of the Presbytery of Connecticut, and that that Presbytery hold their first meeting at Thompsonville on the 29th day of October, 1850, at eleven o'clock A.M., and be opened with a sermon by the Rev. Dr. Harvey, and in case of his failure, by the oldest member present." [Records of the Presbytery of Connecticut, p. 1.]

No definite geographical boundaries were assigned.

ROLL OF MINISTERS.

NAME.	CHURCH.	ENROLLED.
1. Joseph Harvey, P.,	Thompsonville,	Oct. 29, 1850
2. James Ely,		" "
3. Gerrish Barret,		" " *Aug. 12, 1857
4. Robert G. Thompson, P.,	Tariffville,	" " †Sept. 14, 1852
5. Alexander Leadbetter,		Oct. 30, 1850, †Apr. 29, 1857
6. A. Henry Dumont,		Apr. 23, 1851,* 1865
7. A. B. L. Myers,		" " †Apr. 23, 1856
8. Chauncey D. Lee,		June 24, 1851
9. Thomas S. Childs, P.,	Hartford,	June 30, 1852, †Jan. 22, 1866
10. James L. Merrick, C. P.,	(South Amherst),	Apr. 26, 1854
11. Marcus M. Carleton, F.M.,	(Siam),	July 18, 1854, †Apr. 23, 1856
12. George W. Connitt, P.,	Deep River,	Oct. 8, 1856, †Feb. 4, 1862
13. James Gubby, S. S.,	Providence,	Oct. 27, 1857, †Apr. 26, 1859
14. Carson W. Adams, P.,	Thompsonville,	Apr. 14, 1858
15. George A. Magee, S. S.,	Providence,	Dec. 2, 1858, †Apr. 25, 1860
16. Calvin Terry,		Apr. 25, 1860
17. Nathaniel Hewit, P.,	Bridgeport,	Dec. 3, 1860,*Feb. 3, 1867
18. Edward D. Bryan, P.,	Rye,	Dec. 3, 1860, †Oct. 2, 1861
19. Henry Benedict, P.,	Port Chester,	" " *July 18, 1868
20. Geo. T. Goodhue, P. E.,	South East,	" " *Nov. 8, 1865
21. Winthrop Bailey, P.,	South East Center,	" " *Apr. 3c, 1865

* Died. † Dismissed.

NAME.	CHURCH.	ENROLLED.
22. Charles W. Baird, P.,	Rye,	Apr. 24, 1861
23. Horace G. Hinsdale, A. P.,	Bridgeport,	Oct. 17, 1862
24. Epenetus P. Benedict, P.,	Patterson,	Apr. 21, 1863
25. William Patterson, P.,	Pound Ridge,	" "
26. Andrew Shiland, P.,	Mt. Kisco,	" "
27. Samuel D. Westervelt, P.,	Yorktown,	" " *Nov. 15, 1865
28. David Teese, S. S.,	White Plains,	" "
29. Aaron L. Lindsley, P.,	South Salem,	" " † 1869
30. Peter B. Heroy, P.,	Bedford,	" "
31. Henry W. Smuller, P.,	Gilead,	" "
	S. S., Croton Falls.	
32. Augustus H. Seeley, S. S.,	North Salem,	" " †Oct. 7, 1863
33. R. H. Richardson, S. S. & P.,	Red Mills,	" " †Apr. 20, 1864
34. Thomas S. Bradner,		" "
35. E. R. Beadle,		Apr. 28, 1863, †Nov. 1, 1864
36. Talmon C. Perry,		Oct. 21, 1863
37. Saurin E. Lane, P.,	Gilead,	Nov. 17, 1863, †Apr. 20, 1869
38. William H. Hodge, P.,	Red Mills,	Apr. 19, 1864, †Apr. 18, 1870
39. Roswell D. Smith, S. S.,	South East,	July 26, 1864
40. Valentine A. Lewis, P.,	Port Chester,	Nov. 1, 1864, †Oct. 1, 1867
41. Duncan C. Niven, S. S.,	South East Center,	May 10, 1865, †Oct. 17, 1866
42. Nathan M. Sherwood, P.,	Patterson,	" " †July 13, 1869
43. J. Aspinwall Hodge, P.,	Hartford,	Apr. 17, 1866
44. E. Bailey Smith, S. S.,	(Enfield, Conn.),	Oct. 2, 1866
45. James W. Johnston, P.,	Yorktown,	Oct. 15, 1866
46. Homer S. Newcomb,		Apr. 17, 1867
47. Ezra F. Mundy, S. S.,	North Salem,	Oct. 1, 1867
	P., Port Chester.	
48. A. R. Macoubrey, P.,	South East Center,	Oct. 16, 1867
49. William J. Thompson, P.,	Croton Falls,	Oct. 15, 1868
50. Isaac W. Cochran, P.,	Gilead,	July 13, 1868, †Dec. 13, 1869
51. James Baird, P.,	Patterson,	Apr. 20, 1869
52. Daniel S. Gregory, P.,	South Salem,	May 4, 1869
53. Henry F. Lee, P.,	Thompsonville,	July 13, 1869
54. Chas. H. Halloway, S. S.,	North Salem,	July 13, 1869
55. Charles B. Dye, S. S.,	Somers,	Apr. 19, 1870

ROLL OF CHURCHES.

NAME.	Enrolled.	Pastors and Stated Supplies.†	Term of Service.
1. Thompsonville,	Oct. 29, 1850,	Joseph Harvey, P.,	July 10, 1850—Apr. 29, 1857
		C. W. Adams, P.,	Apr. 14, 1858—June 1, 1868
		Henry F. Lee, P.,	July 13, 1869—Dec. 20, 1873
2. Tariffville,	" "	G. Manwarring, P.,	July 3, 1845—Oct. 27, 1845
		R. G. Thompson, P.,	Mar. 17, 1846—Sept. 14, 1852

* Died. † Dismissed.

† Taken from the records and all available sources.

NAME.	Enrolled.	Pastors and Stated Supplies.†	Term of Service.
3. Hartford,	Nov. 4, 1851,	T. S. Childs, S. S.,	Aug. —, 1851—June 30, 1852 P., June 30, 1852—Oct. 19, 1865 J. A. Hodge, P., May 2, 1866
4. Deep River,	Oct. 8, 1856,	Geo. W. Connitt, P.,	Oct. 9, 1856—Feb. 4, 1862
5. Providence,	Oct. 27, 1857,	James Gubby, S. S.,	Oct. 27, 1857—Oct. 13, 1858 G. A. Magee, S. S., Nov. 1, 1858—1859
6. Bridgeport, 1st,	Dec. 3, 1860,	Nathaniel Hewitt, P.,	Oct. 31, 1853—Feb. 3, 1867 H. G. Hinsdale, P., Oct. 28, 1862—Nov. 1, 1877
7. Rye,	Dec. 3, 1860,	Edw. D. Bryan, P.,	Oct. 9, 1838—July 1, 1861 Chas. W. Baird, P., May 9, 1861—Feb. 10, 1887
8. Port Chester,	" "	Henry Benedict, P.,	Oct. 19, 1854—Apr. 22, 1863 V. A. Lewis, P., Nov. 1, 1864—Oct. 1, 1867 Ezra F. Mundy, P., Mar. 9, 1868—Mar. 31, 1877
9. South East,	" "	G. T. Goodhue, P. E.,	May 21, 1859—Nov. 8, 1865 R. D. Smith, S. S., Sept. —, 1865—July 1, 1870
10. So. East Center,	" "	W. Bailey, P.,	June 28, 1854—Oct. 16, 1861 Samuel Bailey, S. S., (one year). J. M. Carmichael, S. S., " " D. C. Niven, S. S. & P. E., 1864—1866 A. R. Macoubrey, P., Oct. 23, 1867—Dec. 3, 1876
11. Patterson,	Apr. 21, 1863,	E. P. Benedict, P.,	Sept. 30, 1829—Apr. 19, 1865 N. M. Sherwood, P., May 10, 1865—Nov. 12, 1867 James Baird, P., May 11, 1869—May 1, 1879
12. South Salem,	" "	A. L. Lindsley, P.,	Nov. 10, 1852—Oct. 20, 1868 D. S. Gregory, P., May 4, 1869—Sept. 5, 1871
13. Yorktown,	" "	S. D. Westervelt, P.,	Oct. 26, 1853—Oct. 4, 1865 J. W. Johnston, P., Oct. 15, 1866—Oct. 17, 1875
14. Bedford,	Apr. 21, 1863,	Peter B. Heroy, P.,	Oct. 30, 1857—Oct. 16, 1878
15. North Salem,	" "	A. H. Seeley, S. S.,	1857—1863 Ezra F. Mundy, S. S., 1863—1868 C. H. Halloway, S. S., 1868—1871
16. Mt. Kisco,	" "	Andrew Shiland, P.,	June 14, 1854—Apr. 24, 1870
17. Gilcad,	" "	H. W. Smuller, P.,	May 5, 1858—Apr. 22, 1863 Saurin E. Lane, P., Nov. 24, 1863—Apr. 21, 1868 I. W. Cochran, P., July 13, 1868—Dec. 13, 1869
18. Red Mills,	" "	R. H. Richardson, P.,	Oct. 29, 1861—Oct. 7, 1863 Wm. H. Hodge, P., May 3, 1864—May 24, 1868 C. W. Adams, S. S., Oct. —, 1868—Feb. 1, 1871
19. Croton Falls,	" "	Jas. Sinclair, S. S.,	Oct. —, 1862—Dec. 27, 1863 J. B. Stoddard, S. S., Apr. 10, 1864—Apr. —, 1866 H. W. Smuller, S. S., July —, 1886—Apr. 5, 1868 W. J. Thompson, P., Oct. 15, 1868—Apr. 1, 1872
20. White Plains,	" "	David Teese, S. S.,	July 17, 1853—July 7, 1864 Aug. —, 1865—Oct. —, 1869 T. C. Steele, S. S., 1870—June 20, 1871
21. Pound Ridge,	" "	Wm. Patterson, P.,	Feb. 10, 1836—Feb. 6, 1889
22. German (Bridgeport),	* Aug., 1865,	(Dissolved Oct. 6, 1869).	

* Organized.

† Taken from the records and all available sources.

LICENSED.

NAME.	DATE.
1. Fergus L. Kenyon,	Apr. 25, 1861.
2. Homer S. Newcomb,	Apr. 22, 1863.
3. James M. Anderson,	Apr. 20, 1864.

ORDAINED.

NAME.	DATE.
1. Thomas S. Childs,	June 30, 1852.
2. Marcus M. Carleton,	July 18, 1854.
3. Valentine A. Lewis,	Nov. 1, 1864.
4. Nathan M. Sherwood,	May 10, 1865.
5. James W. Johnston,	Oct. 15, 1866.
6. Homer S. Newcomb,	Apr. 17, 1867.
7. William J. Thompson,	Oct. 15, 1868.
8. Isaac W. Cochran,	July 13, 1868.

The Presbytery, at its organization, numbered but four ministers and two churches. Though weak numerically, their faith in the possibilities of the field assigned them was great. Their attention was first turned to Hartford and New Haven, where many Scotch and Scotch-Irish Presbyterians resided. As early as June 24, 1851, it was determined to begin services at both of these points. At the first named place a church of thirty-four members was organized under the name of "The First Presbyterian Church of Hartford," November 4, 1851. After several fruitless attempts, the Presbytery ceased its efforts to secure a foothold at New Haven.

Stamford in 1852 seems to have presented an opening, for, on April 28th, Rev. A. B. L. Myers was appointed to visit that place with view to the organization of a Presbyterian Church. This was accomplished, but by the Third Presbytery of New York [N. S.], on February 25, 1853. The members of this church came from the Congregational Church of that place. October 3, 1855, the Presbytery directed the committee on church extension "to examine particularly the fields at Fitchville, Conn., and Holyoke, Mass." No report is found on the record giving the results of the committee's exploration.

The Presbytery was more successful in its efforts at church extension at Deep River, Middlesex County, Conn. July 27, 1856, nineteen persons were "constituted 'The Presbyterian Church of Deep River,'" by Rev. Thomas S. Childs. The reasons for the organization of the church are given in a minute entered on the Sessional Record :

"The members thus included in the constitution of this church were formerly members of the Consociated Congregational Church of Deep River; they being truly and fully convinced that the said Congregational Church had departed from and denied the faith of their fathers contained in the 'Saybrook Platform' as they understood and believed it; and believing that they had used all proper means within their knowledge and power to prevent such denial of and departure from the faith; and believing that to continue in said church would involve themselves in the sin of denying the true Gospel did, in obedience to the word of God, withdraw from the said church and solemnly declare that, for such reasons as have been referred to above, they did not 'consider themselves as any more belonging with them nor responsible to them.'" [Records of Presbyterian Church, pp. 1-2.]

The church was received under the care of the Presbytery and enrolled Oct. 8, 1856. The first and only pastor, Rev. George W. Connitt, was installed on the following day. His pastoral relation was dissolved February 4, 1862, on account of the inability of the congregation to provide adequate support. We hear but little of the church after this time. In the years 1865 and 1866, it was recommended to the Board of Domestic Missions for aid. In 1866 and 1867, members of the Presbytery were appointed to visit or labor there. October 17, 1871, it was dissolved by the Presbytery of Westchester, and its members attached to the Hartford Church.

April 29, 1857, a communication was received in reference to the establishment of a Presbyterian Church at Windham, Conn., and the Presbytery voted to request the Board of Domestic Missions to appoint a missionary to that field for six months. October 27th following, the Presbytery requested the Board to discontinue for the present the support of a missionary at that place and appoint a missionary for the State, whose duty it should be to look after other fields as well.

In 1857 a secession took place from the Broadway United

Presbyterian Church of Providence, R. I. A church was organized. Oct. 27, 1857, on application, it was received under the care of the Presbytery and enrolled as "The Scotch Presbyterian Church." Rev. James Gubby was appointed stated supply and recommended to the Board of Domestic Missions for appointment as missionary to that field. A call was extended to him early in 1858 and accepted. He was not installed, and at the October meeting the call was returned. It was directed that he should cease to be stated supply and that arrears of salary should be paid. December 2, 1858, Rev. George A. Magee was recommended to the Board as missionary. How long he labored there we do not know. He was dismissed to the Presbytery of Lewes, April 25, 1860. The church disappeared, and some of its members returned to the body from which they came.

A church, later connected with the Presbytery of Connecticut, was organized without its assistance. The Second or South Congregational Church of Bridgeport, Conn., in 1853, "became divided in opinion as to questions relating on the one hand to matters of church polity, and on the proper course to be pursued in providing for their pastor [Nathaniel Hewit], then beginning to feel the infirmities of age." Eighty-one persons received letters of dismission, and on October 16th organized a new church. On the 19th application was made to the Presbytery of New York to be received under their care. That body met in Bridgeport on the 31st, enrolled the First Presbyterian Church, and installed Dr. Hewit as its first pastor.

Notwithstanding the efforts put forth in the way of church extension, the growth of Presbyterianism within the bounds of the Presbytery did not meet the expectations entertained at its birth. In 1855, when the question of rearrangement of the boundaries of Presbyteries in the Synod of New York was brought to the attention of Presbytery of Connecticut, there were nine ministers and three churches on the roll. One of the churches, Tariffville, lived only in

name. Apparently it was asked — What shall be done with the weak Presbytery of Connecticut? October 3, 1855, it answered for itself by voting unanimously in favor of its own continuance and strengthening by setting off to them of churches and pastors. No action seems to have been taken. By 1860, after an existence of ten years, the rolls showed nine ministers still and five churches — Thompsonville, Hartford, Deep River, Tariffville, and Providence. Of these only the first was self-supporting, and the names of the last two might have been dropped without even a sense of loss. October 3, 1860, Rev. Carson W. Adams offered the following resolution :

“Resolved, That the Synod of New York be requested to dissolve this Presbytery and permit its members and churches to join such Presbytery as each may elect.” [Records of the Presbytery of Connecticut, p. 122.]

An overture, adopted on the recommendation of a committee to which the resolution was referred, shows that the five ministers and one elder believed that there was no immediate prospect of growth within its bounds, and that enlargement must come from without by the annexation of churches. The overture is as follows :

“The Presbytery of Connecticut would respectfully overture the Synod of New York.

“1. So to re-arrange the bounds of said Presbytery as to include therein a larger number of ministers and churches; or (in case the Synod should not deem it expedient to do this)

“2. To dissolve the Presbytery and allow its ministers to connect themselves with such Presbyteries as may be to them most convenient.” [Records of the Presbytery of Connecticut, p. 123.]

The answer of the Synod was the transfer of five churches — Bridgeport from the Presbytery of New York, and Rye, Port Chester, South East, and South East Center, from the Presbytery of Bedford — with their pastors — Nathaniel Hewit, Edward D. Bryan, Henry Benedict, George T. Goodhue, and Winthrop Bailey. The Presbytery now numbered fourteen ministers and ten churches. The Presbytery of Bedford, as has been shown, was dissatisfied with the change. Some of the transferred churches might have

shared in this dissatisfaction. Certainly a committee was appointed October 17, 1862, "to represent the Presbytery, in case application should be made by the church of South East Center of the Synod to be restored to the Presbytery of Bedford; and the committee were authorized to urge a union with the Presbytery of Bedford, should that application be made.

This union was ordered by the Synod October 23, 1862, to take effect on the third Tuesday of April following. By this union eleven ministers—Epenetus P. Benedict, William Patterson, Andrew Shiland, Samuel D. Westervelt, David Teese, Aaron L. Lindsley, Peter B. Heroy, Henry W. Smuller, Augustus H. Seeley, Richard H. Richardson, and Thomas S. Bradner—and eleven churches—Patterson, South Salem, Yorktown, Bedford, North Salem, Mt. Kisco, Gilead, Red Mills, Croton Falls, White Plains, and Pound Ridge—were added to the rolls, so that in April, 1863, the Presbytery numbered twenty-four ministers and twenty-one churches. The union of these Presbyteries seems to have been to most satisfactory. There is one exception; Rev. Thomas S. Childs, April 20, 1865, introduced an overture to the Synod for a division of the Presbytery and a reconstituting of the Presbyteries of Bedford and Connecticut. On October 4th following, it was voted to be inexpedient.

Church extension was not pushed very vigorously by the enlarged Presbytery, probably because no opportunities presented themselves. The petitioners for a church at Brewster's Station had been referred by the Presbytery of Bedford to the Presbytery of Connecticut. The latter, October 16, 1861, appointed the Sessions of the churches of South East and South East Center, as those most interested, a committee to "concert some arrangements that may harmonize the interests of the people at that station and the churches above named." What was done is not recorded. About six months later, April 23, 1862, the Sessions of these churches were directed to supply Brewster's Station with preaching. We have no notice of any further action on part of the Presbytery of Connecticut.

May 10, 1865, a request was received for the organization of a German Presbyterian Church in Bridgeport, Conn. A committee was appointed for the purpose, which discharged that duty in August. The church did not prosper. A committee appointed to look after the enterprise reported, October 6, 1869, that it was virtually disbanded, owing to internal dissensions and other causes, and that, as the German Reformed Church had been revised, its existence was no longer a necessity, and recommended that it be dissolved. The report was adopted and the church dissolved.

Several attempts were made to unite weak congregations, which were contiguous, in one self-supporting church, or for the joint support of a single pastor. The South East Church, once one of the strongest congregations in the Presbytery, had been weakened by removals and the organization of the South East Center Church. After Mr. McLeod's death they were no longer able to support a pastor. It became necessary to secure aid from the Board of Domestic Missions. April 22, 1863, a committee was appointed to endeavor to bring about a union between this church and the one at the Center. They reported at the next stated meeting that it was inexpedient at that time. The churches at Croton Falls and North Salem both required aid. An effort was made to unite them in October, 1863. The committee to visit them reported, April 20, 1864, that the way was not open for the proposed union. The church at Croton Falls was situated but a short distance from that of Somers, from which it had separated through the division of 1837. The latter was under the care of the Presbytery of North River (N.S.) It was proposed to unite these churches. A committee from that body, consisting of Rev. E. G. Cobb and Elder Edward Wells, appeared at a meeting at Bedford, October 4, 1865, and expressed "their friendly and fraternal sentiments" in view of it. The following minute was adopted :

"Whereas, the committee appointed by the Presbytery of North River has communicated to us some action pertaining to the union of the churches

of Somerstown and Croton Falls taken at their last meeting: We cordially reciprocate the Christian candor and courtesy with which this action has been communicated to us; and further, this body will rejoice in any union between said churches which may be consistent with the desire and welfare of both." [Records of the Presbytery of Connecticut, pp. 258-9.]

A committee was appointed to visit the church at Croton Falls. At the next meeting the committee reported in part. The union was never consummated.

The Reunion of 1869 brought about changes in the Presbyteries. The Presbytery of Connecticut gave place to the Presbytery of Westchester, which was erected by the Synod of New York June 21, 1870. At its dissolution the former numbered twenty-nine ministers and twenty-one churches.

CHAPTER XVI.

The Presbytery of Connecticut continued.

THE spiritual condition of the churches is shown by the statistical reports and the narratives. Unfortunately, the latter were not entered upon the minutes from 1859 to 1867 inclusive. There seems to have been no general revival, unless the unusually large number of additions by examination (192) reported in 1867 indicates it. From the narratives and other reliable sources we learn of special works of grace in individual churches. Tariffville reported, October, 1851, twenty-one additions, fifteen on profession; Thompsonville in 1858 received seventy, only sixteen by certificate; and Yorktown in 1868 and 1869 forty-three, seven by letter. In October, 1869, additions of nineteen and twenty were reported. During the entire history of the Presbytery 927 were added on examination and 613 on certificate, making a total of 1540 additions. Sabbath-schools were maintained in all the churches. Presbyterian visitations were held at irregular intervals, beginning with the winter of 1858-9. The sins of which special mention is made are the same which were reported to previous Presbyteries—Sabbath desecration and intemperance.

An overture was received April 19, 1865, from the Session of the Bedford Church on "the traffic in milk on the Sabbath," and was referred to a special committee, who reported on May 10th following, deprecating the evil, presenting the arguments against it, and recommending that the commissioners to the General Assembly be instructed to bring the report to the attention of that body, and ask such action as will lead to its suppression. The report was

adopted and presented to the Assembly of 1865. It was referred to a special committee; which reported in 1867. After discussion it was

"Resolved, That in view of the difficulties by which this subject is encompassed, it is inexpedient at present to make any deliverance thereon."
[Minutes of General Assembly (O. S.), 1867, p. 316.]

The Presbytery was not satisfied with the result, and it was voted to appoint a committee to prepare a new memorial and suggest a remedy. The committee does not seem to have been appointed. No further action was taken.

STATISTICAL REPORTS.

Year.	No. of Churches.	ADDED.		Total Communicants.	Sabbath-School Membership.
		Examination.	Certificate.		
1851	2	23	1	238	
1852	3	36	35	299	
1853	3	24	14	327	
1854	3	19	17	242	
1855	3	9	13	240	
1856	3	14	5	287	110
1857	4	18	4	321	226
1858	No report.				
1859	5	48	26	417	317
1860	5	5	11	424	
1861	10	36	29	823	575
1862	10	22	48	803	640
1863	21	52	39	1843	1066
1864	21	78	32	1785	1212
1865	21	63	38	1780	1247
1866	22	43	61	1817	1282
1867	22	192	63	2014	1508
1868	22	89	60	2018	1424
1869	22	76	59	2000	1513
1870	21	80	58	1930	1545
Total,		927	613		

CONTRIBUTIONS.

YEAR.	Home Missions.	Foreign Missions.	Education.	Publication.	Church Erection.	Relief Fund.	Freedmen.	Presbyterial.*	Commissioners, and Contingent Funds.	General Assembly.*	Congregational.	Miscellaneous.
1851	\$40	\$88	....	\$31	....	....	....	\$13	....	....	\$1,300	\$157
1852	67	16	....	35	....	....	....	16	....	....	905	100
1853	28	60	....	45	....	....	....	..	....	....	1,100	....
1854	35	52	....	15	....	....	....	....	....	....	4,500	....
1855	27	39	....	12	....	....	....	....	....	....	5,500	....
1856	5	28	\$25	5	\$5	....	....	5	....	....	3,500	10
1857	25	39	5	5	5	....	....	....	....	....	2,450	100
1858	No report.	....	....	....	....	....	....	....	....	....	....	....
1859	53	77	35	3	3	....	....	17	....	....	3,050	10
1860	45	65	78	....	....	....	....	....	....	....	3,300	100
1861	222	215	127	72	41	\$54	....	....	....	....	9,410	217
1862	176	232	147	62	21	....	....	....	....	....	9,635	61
1863	651	977	202	261	82	201	....	....	....	....	13,426	876
1864	676	1,048	240	254	205	311	....	....	....	....	29,662	3,711
1865	791	1,568	342	276	152	231	....	\$125	....	....	23,588	3,044
1866	921	1,608	820	433	649	427	....	123	....	....	27,112	2,453
1867	1,264	1,718	909	683	287	517	....	159	....	....	33,318	3,256
1868	1,052	1,905	849	418	315	552	....	157	....	....	29,788	1,799
1869	1,496	2,379	565	456	350	325	\$400	....	159	....	30,094	2,683
1870	1,708	2,289	1,170	748	530	473	570	....	\$261	....	40,715	2,749
Tot'ls, \$	9,282	14,403	5,514	3,814	2,645	3,091	970	51	723	261	272,353	21,326

Total Specified Benevolent Contributions,	-	-	-	-	-	-	-	-	-	-	-	\$39,719
“ Presbyterial, Commissioners and Contingent Funds and General Assembly,	-	-	-	-	-	-	-	-	-	-	-	1,035
“ Congregational,	-	-	-	-	-	-	-	-	-	-	-	272,353
“ Miscellaneous,	-	-	-	-	-	-	-	-	-	-	-	21,326
Total for all purposes reported,	-	-	-	-	-	-	-	-	-	-	-	\$334,433

Overtures in favor of reunion with the New School Branch of the Presbyterian Church were presented to the General Assembly as early as 1862. Resolutions expressing fraternal feeling and the hope that such a union should be consummated were adopted by the next Assembly. In April, 1866, the Presbytery referred to a special commit-

* Presbyterial includes collections for Commissioners' and Contingent Funds, and for Relief.

tee "the proposed action of the next General Assembly on the following subjects: First, In reference to the churches of the South, and the Assembly's previous action on the state of the country. Second, In reference to the proposed union with the New School Church. And Third, In reference to the report of the Committee on Appellate Courts." On the second subject, on the recommendation of the committee, the following minute was adopted:

"In regard to union with the other branch of the church, this Presbytery earnestly desires the union of all the Presbyterian Bodies in this country, provided this union can be effected without compromising in any way either the doctrines or the order of the church as they are prescribed in the Confession of Faith of the Presbyterian Church. In order practically to test the matter of union with the other branch, this Presbytery is in favor of the appointment of a committee by the Assembly, consisting of the most judicious ministers and elders of the church, to confer with a similar committee, if such should be appointed by the other Assembly, and report upon the whole matter to some subsequent Assembly." [Records of the Presbytery of Connecticut, p. 273.]

In May of the same year (1866) overtures were sent up to the General Assembly from the Presbyteries of Leavenworth, Muncie, New Lisbon, Madison, Erie, and Oxford, requesting that measures be taken at that session to secure at an early day the organic union of the Old and New School bodies. It was voted to appoint a committee of nine ministers and six elders, provided that a similar committee be appointed by the New School Assembly, to confer "on the desirableness and practicability of reunion, and if, after conference and inquiry, such reunion shall seem desirable and practicable, to suggest suitable measures for its accomplishment, and report to the next General Assembly."

The committee reported to the next General Assembly (1867) a document adopted by the joint committee, entitled "Proposed Terms of Reunion." The report was accepted and ordered to be published for the consideration of churches and Presbyteries, and the committee was continued. This action was brought to the attention of the Presbytery at the Fall Stated Meeting by the committee on the minutes of the General Assembly, and was referred to a special committee.

On their recommendation the following minute was unanimously adopted :

"The Presbytery cordially sympathizes with the earnest desire for reunion with the other branch of the Presbyterian Church, expressed by the General Assembly of 1866, reaffirmed by the Assembly of 1867. Having carefully considered the basis adopted by the Joint Committee, the Presbytery feels constrained to dissent from some of its provisions.

"1. We object to the relation of the theological schools of the other branch as being in a great measure independent of ecclesiastical control.

"2. But especially to the doctrinal basis, as being too vague, and liable to a latitudinarian construction.

"3. We venture, with great diffidence, to recommend that if a more definite and satisfactory statement of doctrinal views cannot be obtained, a close alliance be effected between the two branches, aiming to secure a cordial cooperation in all measures for promoting the advancement of the kingdom of Christ in our land, and throughout the world, in the hope that an ultimate and indissoluble union may be accomplished. May God hasten it in his time!" [Records of the Presbytery of Connecticut, p. 322.]

The Committee on Reunion reported to the General Assembly of 1868 an amended Basis of Union. The report was accepted, the "Terms of Reunion" approved, and sent them down to the Presbyteries for their action. The Presbytery at the Fall Stated Meeting, October 7, 1868, adopted the following resolutions :

"Resolved, 1, That this Presbytery approve the Basis of Reunion submitted to the Presbyteries by the last General Assembly.

"Resolved, 2, That we would prefer in the first [doctrinal] article of the Basis, leaving out the following words, viz.: "It being understood that the Confession is received in its historical, that is, the Calvinistic or Reformed sense. It is also understood that the various methods of viewing, stating, explaining and illustrating the doctrines of the Confession, which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the united church, as they have been in the separate churches." [Records of the Presbytery of Connecticut, p. 357.]

The ayes and noes were called for on the first resolution, with the following result :

Ayes — Ministers, Benedict, Patterson, Shiland, Adams, Baird, Hinsdale, Cochran, and Johnston ; Elders, W. Fisher (White Plains), Joshua Teller (Mt. Kisco), E. Raymond (Bedford), James Anderson (Thompsonville), Albert Chamberlain (Croton Falls), W. P. Van Rensselaer (Rye), J. O. Eggleston (North Salem), C. B. Pudney (Patterson) — 16.

Noes — Ministers, Smuller, Perry, Mundy, and J. Aspinwall Hodge; Elders, E. Bouton (South Salem), W. H. Travis (Gilead), James Purdy (Yorktown), and Ephraim Sours (Port Chester) — 8.

The second was adopted unanimously.

The General Assembly of 1869 met in New York on May 20th. The vote of the Presbyteries, as reported by the Stated Clerk, rejected the Basis by a large majority, largely on the ground of disapproval of the doctrinal article with its qualifying clauses. The great majority were in favor of union "on terms that will not override the Confession of Faith with any special stipulations." The doctrinal article was amended to meet these objections, and it was ordered that an overture should be sent down to the Presbyteries, which were directed to meet on or before October 15th, and express their approval or disapproval by a categorical answer to the following question :

"Do you approve of the reunion of the two bodies now claiming the name and right of the Presbyterian Church in the United States of America on the following basis, namely :

"The reunion shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity?" [Minutes of the General Assembly (O. S.), pp. 914-15.]

The Presbyteries were directed to forward their answers to the Stated Clerk before November 1st. The Assembly adjourned to meet in the city of Pittsburgh, Pa., on the second Wednesday of November. The Presbytery of Connecticut at the Fall Stated Meeting held at South East Center, N. Y., October 6th, answered the overture "unanimously in the affirmative," twenty ministers and fourteen elders voting. Rev. Epenetus Benedict led in prayer "in view of the result of the vote."

The Assembly met according to adjournment. It was

found that of the one hundred and forty-four Presbyteries, one hundred and twenty-six answered in the affirmative, and only three in the negative. A communication was received from the New School Assembly that all the Presbyteries of that branch of the church had answered in the affirmative. Friday, November 12, 1869, the Basis of the Reunion was declared to be of binding force; and the two branches of the church, after thirty-two years of separation, became one.

The Reunion very much increased the number of commissioners to the General Assembly. Consequently the question of representation came up for consideration. The Presbytery of Connecticut, April 19, 1870, at what proved to be their last meeting, expressed their views in the following resolutions:

"Resolved, 1, That the Presbytery of Connecticut is unqualifiedly opposed to the radical change proposed by the Committee on Reconstruction as to the constitution of the General Assembly, viz.: that it be composed of delegates from the Synods, instead, as always heretofore, from Presbyteries.

"Resolved, 2, That it is our judgment that the basis of representation should be, not the number of ministers belonging to a Presbytery, but the number of pastoral charges therein.

"Resolved, 3, That Presbytery expresses its acquiescence in the other recommendations of the committee, save that the constitutional change proposed with reference to the last number of members necessary to constitute a Presbytery be altered to read thus, five ministers having charge of congregations." [Records of the Presbytery of Connecticut, p. 428.]

At the stated meeting of October, 1864, the Presbytery felt called upon to place upon record resolutions on the state of the country.

"Without encroaching upon the domain of partizan politics, and viewing existing facts as related to the advancement of that kingdom which is drawing all nations into itself, and which shall endure forever,

"The Presbytery of Connecticut, deeply impressed with the vast interests at stake in the solemn crisis through which our nation is passing, would hereby spread upon its minutes the expression of its loyalty to the civil powers which God has ordained in these United States, and to which His Word commands every soul to be subject.

"While we deplore the evils of the war caused by an unprovoked Rebellion, we heartily desire its success in the triumph of our Government, and in the utter defeat of treason and conspiracy, so that Rebellion may be henceforth and forever hopeless in our land.

"We cannot but rejoice in the removal of the institution of slavery by the war power vested in the Executive of our national Government, thereby removing a local evil which in time of peace was protected by constitutional enactments; and we admire that Providence which is thus destroying an evil, the security and perpetuation of which were the declared objects of this Rebellion." [Records of the Presbytery of Connecticut, p. 218.]

The Presbytery was in session in Bridgeport, April 19, 1865, the day upon which the funeral of President Lincoln took place. At the hour appointed for the funeral the Presbytery engaged in religious services. The following minute was adopted:

"1. That while this unparalleled crime justly excites universal detestation and horror, the moral causes which have rendered it possible should awaken the profoundest scrutiny of the people of these States.

"2. That without attempting to enumerate all the causes, the committee cannot refrain from calling attention to the spirit of insubordination to civil authority, and the consequent disrespect to the administrators of that authority, which have obtained a wide-spread and baleful influence, originating in the neglect of the salutary restraints which all history shows, and the Word of God enjoins, should be imposed upon the passions of childhood and youth, and thence producing the natural fruit of contempt of the obligations of law and its sanctions, involving in that contempt the executors of the law from the lowest to the highest — and abounding in the mutual abuse of political parties, the substance of harangues in the presence of the people, pervading the newspaper press, penetrating the halls of legislation, and even invading the sanctity of the judicature and the pulpit; and thence by a terrible reaction falling upon the young men of our land, who speedily learn the lessons of political profligacy and dishonor.

"3. That the age of the supposed perpetrator of the crime and of his accessories, calls public attention to the state of morals alarmingly prevalent among large classes of young men, who resort to places of criminal amusement, and who while contracting habits of expensive vice, soon cast off all restraints of honor and religion, and become capable of every crime; and that the Providence of God speaks, through the unheard-of atrocity, with unequivocal admonition to the teachers and guardians of the young.

"4. That as Abraham Lincoln was, by the overwhelming voice of the American people, the chief representative of the Union, of free institutions, and of the national determination to extirpate the evil system which has imperilled the nation: — so the assassins of our beloved President may be justly regarded as the representative of the spirit of the rebellion, and of the culmination of that spirit, which is a spirit of intolerance, cruelty and brutality.

"5. That while we bow with broken hearts to the rod which has deprived this nation of its wise, patriotic, and honored Chief Magistrate, we express our undiminished faith in Almighty God, through His Son Jesus Christ, the

Sovereign Lord and King of Nations, believing that He has mercies and blessings in reserve for our country, transcending all that He hath wrought for us hitherto; and we earnestly invite our people to implore our covenant God to forgive the sins which have brought down His judgments upon us, and to pour out His Spirit upon our whole country, that the wastes which war has made may bloom again, broken ties be reunited, sorrows consoled, our stricken country restored to perpetual peace and prosperity, and the kingdom of our Lord universally promoted and acknowledged." [Records of the Presbytery of Connecticut, pp. 231-3.]

The General Assembly of 1865 prescribed terms, upon which ministers and communicants, who had taken part in the Rebellion, should be readmitted to our Presbyteries and churches, and gave direction to the Board of Domestic Missions in relation to the employment of missionaries in the South. This action excited much discussion. April 18, 1866, the Presbytery expressed its approval.

"1. The repeal, or essential modification of the deliverances of the Assembly of 1861, 1862, 1863, 1864, and 1865, on the State of the Country, on Slavery, and the sin of Rebellion, we regard as not only inexpedient, but altogether wrong, contrary to history, and opposed to the word of God.

"2. In relation to the directions given to Presbyteries, prescribing terms of re-admission to members who had voluntarily aided the Rebellion, we do not hesitate to affirm that the principle which guided the Assembly's action is correct; since the Church is solemnly bound to examine into and determine the qualifications of its members, both lay and clerical, according to the Word of God.

"3. If it is found that the Assembly's directions to the Board of Domestic Missions in relation to the employment of ministers in the Southern States are liable to be construed into the permission of that Board to exercise Presbyterial functions, we respectfully suggest that the liability to such a construction should be removed.

"4. Inasmuch as the deliverances of the last General Assembly have been misrepresented by opposers, and misconstrued by others, we venture to suggest the expediency of such a declaration by the approaching Assembly as will remove all misconception of the intent and meaning of the last Assembly's action, and take away from its opposers the weapons they are wielding to wound Christ in the house of His friends." [Records of the Presbytery of Connecticut, pp. 272-3.]

PERMANENT OFFICERS.

STATED CLERKS.

	<i>Name.</i>	<i>Appointed.</i>
1.	Rev. Robert G. Thompson,	October 29, 1850.
2.	“ Thomas S. Childs,	April 27, 1853.
3.	“ Charles W. Baird,	October 2, 1861.
4.	“ William Patterson,	April 21, 1863.
5.	“ Charles W. Baird,	October 7, 1863.
6.	“ Valentine A. Lewis,	April 17, 1867.
7.	“ Ezra F. Mundy,	October 1, 1867.

TREASURERS.

	<i>Name.</i>	<i>Appointed.</i>
1.	Rev. James Ely,	October 29, 1850.
2.	“ Charles W. Baird,	October 16, 1861.
3.	Elder John Palmer,	April 21, 1863.
4.	Rev. Valentine A. Lewis,	April 17, 1867.
5.	“ Ezra F. Mundy,	October 1, 1867.

HISTORIAN.

	<i>Name.</i>	<i>Appointed.</i>
1.	Rev. Charles W. Baird,	October 2, 1867.

The salary of the Stated Clerk was raised, October 1, 1867, from \$10 to \$20 per annum.

CHAPTER XVII.

The Presbytery of Westchester.

THE Reunion made many changes necessary. Presbyteries covered the same territory, and in some cases were known by the same names. The Synod of New York, at a meeting held June, 1870, rearranged the Presbyteries, assigning as far as practicable definite geographical boundaries. The Presbytery of Westchester was erected June 21, 1870. The following is the action of the Synod :

"It is ordered—That the churches, with their pastors, and all the ministers resident or in active work in the Counties of Westchester and Putnam (with the exception of the church at Cold Spring), and in the State of Connecticut, be the Presbytery of Westchester, to meet in the Presbyterian Church in Sing Sing on the 4th day of October next at 3 o'clock P. M., and to be opened with a sermon by the Rev. Charles W. Baird, or in his absence by the Rev. John N. Freeman; and the Presbytery of Westchester is hereby declared to be the successor of the Presbytery of Connecticut, and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of the said Presbytery." [Records of the Presbytery of Westchester, vol. I, p. 3.]

The churches within the territory assigned to the new Presbytery had been under the care of three New School and three Old School Presbyteries. Two—Peekskill, 2d, and Somers, belonged to the Presbytery of North River (N. S.); five—Yonkers, 1st, Stamford, 1st, Irvington, Tremont, and Westminster, to the New York Third; three—New Rochelle, Riverdale, and Darien, to the New York Fourth; one—Throgg's Neck, to the Presbytery of New York; four—West Farms, Peekskill, 1st, Sing Sing, and Greenburgh, to the New York Second; and the remainder to the Presbytery of Connecticut.

ROLL OF MINISTERS.

NAME.	CHURCH.	ENROLLED.
1. Samuel H. Cox,		Oct. 4, 1870, *Oct. 2, 1880
2. Chauncey G. Lee,		" " *Feb. 20, 1871
3. Daniel W. Lathrop,		" " *Mar. 28, 1863
4. James Ely,		" "
5. William Patterson, P.,	Pound Ridge,	" " *Feb. 6, 1889
6. Dwight M. Seward,		" " †Oct. 4, 1876
7. David M. Halliday,		" " †Jan. 26, 1874
8. Robert D. Gardner,		" " †Oct. 4, 1871
9. William Huntting,		" " †Oct. 2, 1883
10. Peter B. Heroy, P.,	Bedford,	" " *Oct. 16, 1878
11. Andrew Shiland, P.,	Mt. Kisco,	" " †Feb. 23, 1871
12. Charles E. Lindsley,	(Teacher),	" "
13. Wilson Phraner, P.,	Sing Sing,	" "
14. Carson W. Adams, S.S.,	Mahopac Falls,	" " †Feb. 23, 1871
15. Charles W. Baird, P.,	Rye,	" " *Feb. 10, 1887
16. James Baird, P.,	Patterson,	" " †Apr. 21, 1880
17. William Life,	(Teacher),	" "
18. Horace G. Hinsdale, P.,	Bridgeport, 1st,	" " †Oct. 3, 1877
19. Thomas M. Gray, P.,	South Salem,	" " *Dec. 24, 1883
	S. S., North Salem,	
	S. S., (New Lebanon, N. Y.),	
	S. S., North Salem,	
20. Ezra F. Mundy, P.,	Port Chester,	" " †Jan. 24, 1881
21. Talmon C. Perry,		" "
22. J. Aspinwall Hodge, P.,	Hartford,	" "
23. C. H. Halloway, S. S.,	North Salem,	" " †Apr. 16, 1872
24. E. Bailey Smith, S. S.,	(Enfield, Conn.),	" " §Jan. 26, 1874
25. George Nixon, P.,	West Farms,	" " ||Oct. 19, 1887
	P., Tremont,	
26. Alex. S. Twombly, P.,	Stamford, 1st,	" " †Feb. 24, 1873
27. James McDougall, Jr.,		" " †Apr. 18, 1871
28. Charles B. Dye, S. S.,	Somers,	" " †Oct. 7, 1879
29. A. W. Macoubrey, P.,	South East Center,	" " †Feb. 20, 1883
	P., New Rochelle,	
	S. S., South East Center,	
30. Henry F. Lee, P.,	Thompsonville,	" " †Nov. 17, 1873
31. Daniel S. Gregory, P.,	South Salem,	" " †Oct. 4, 1876
32. Nelson Millard, P.,	Peekskill, 2d,	" " †July 2, 1872
33. T. M. Niven, Jr., P.,	Greenburgh,	" "
34. Alexander Nesbit, P.,	Tremont,	" " *Jan. 7, 1875
35. George M. Boynton,		" " †Dec. 10, 1872
36. James W. Coleman, P.,	Darien,	" " †Jan. 18, 1876
	P. E., New Haven, 1st,	

* Died. † Dismissed. ‡ Name dropped. § Deposed. || Transferred by Synod to Presbytery of New York.

NAME.	CHURCH.	ENROLLED.
37. Roswell D. Smith,		Oct. 4, 1870, †Oct. 19, 1870
38. Robert A. Davison, P.,	Throgg's Neck,	" " †Apr. 15, 1884
39. Arthur Potts, P.,	Potts Mem'l,	" " †Sep. 9, 1875
40. James W. Johnston, P.,	Yorktown,	" " †Oct. 2, 1877
41. Homer S. Newcomb,		" " †Jan. 19, 1875
42. Lewis W. Mudge, P.,	Westminster,	" " †May 7, 1877
43. John N. Freeman, P.,	Peekskill, 1st,	" " †Jan. 18, 1876
44. Henry H. Stebbins, P.,	Riverdale,	" " †Dec. 28, 1873
45. Wm. J. Thompson, P.,	Croton Falls,	" " †Dec. 10, 1872
46. John Hancock, P.,	Mt. Kisco,	Oct. 5, 1870, †Aug. 8, 1876
47. Rollin A. Sawyer, P.,	Irvington,	" " "
	S. S., Greenwich,	
	P., Gilead,	
48. Faber Byllesby,		" " †Apr. 16, 1872
49. Ewd. R. Burkhalter, P.,	New Rochelle,	Oct. 26, 1870, †Aug. 8, 1876
50. T. Ralston Smith, P.,	Yonkers, 1st,	Feb. 23, 1871, †Apr. 17, 1879
51. D. A. Holbrook, Tea.,	(Sing Sing, N. Y.),	Apr. 19, 1871,
52. Daniel D. Sahler, P.,	Gilead,	" " *Nov. 12, 1882
53. LaFayette Dudley,		" " †Apr. 15, 1879
54. Jos. Greenleaf, Jr., P.,	(New Canaan, Ct.),	" " †Jan. 18, 1887
55. George Tomlinson,		" " *July 16, 1876
56. Daniel Gibbs, H. R.,		" " *Apr. 7, 1881
57. Alex. B. Bullions, S. S.,	Croton Falls,	" " †Oct. 4, 1876
58. James B. Bonar,		" " †July 16, 1877
59. George A. Bowman,		" " †Apr. 25, 1877
60. William Tracey, F. M. (India),		" " *Nov. 28, 1877
61. Charles C. Wallace, P.,	Mahopac Falls,	June 20, 1871, †Jan. 24, 1881
62. Thomas C. Steele, P.,	White Plains,	" " *Mar. 29, 1877
63. Edward B. Allen, P.,	South East,	Oct. 3, 1871,
64. Henry M. Baird, Prof.,	(University, N. Y.),	Oct. 4, "
65. Frank A. Wood, F. M.,	(Syria),	Oct. 24, " *July 20, 1878
66. Joseph Beers, P.,	{ Croton Falls, Somers,	Oct. 2, 1872, †Jan. 19, 1875
67. Henry M. Hazeltine, P.,	North Salem,	" " †July 24, 1879
68. Hugh A. McKelvey,		Oct. 16, " "
69. James Demarest, Jr., P.,	Peekskill, 2d,	" " †July 20, 1874
70. Evert Van Slyke, P.,	Stamford, 1st,	Feb. 24, 1873, †Oct. 4, 1876
71. Valentine A. Lewis,		Mar. 3, 1873, †Apr. 22, 1874
72. Isaac Baird,		" " †June 2, 1873
73. Donald Fletcher, P.,	Bethany,	July 22, 1873, †Apr. 21, 1875
74. Edgar L. Hermance, P.,	White Plains,	Mar. 5, 1874, *Apr. 29, 1888
75. Charles H. Burr, Jr., P.,	Riverdale,	" " †Jan. 20, 1885
76. Fred. S. Barnum, P.,	Thompsonville,	Apr. 22, 1874, †June 12, 1888
77. Revilo J. Cone,		Jan. 19, 1875, †Jan. 16, 1883
78. Robt. A. Blackford, P.,	Croton Falls,	Apr. 20, 1875, †Apr. 21, 1880
79. William H. Smith,		June 15, 1875, †Oct. 6, 1875

* Died. † Dismissed.

NAME.	CHURCH.	ENROLLED.
80. John H. Eastman, P.,	Katonah,	July 8, 1875,
81. Gordon Mitchell, P.,	Bethany,	Nov. 9, 1875, *Feb. 5, 1878
82. L. P. Cummings, P.,	Potts Mem'l,	" " ||Oct. 19, 1887
83. Roderick Terry, P.,	Peekskill, 2d,	" " †June 7, 1881
84. James Morton,		Jan. 18, 1876, †Jan. 17, 1888
85. Carson W. Adams, P.,	West Farms,	Apr. 19, " *Aug. 28, 1887
86. Richard P. H. Vail, P.,	Stamford, 1st,	" " "
87. Charles E. Lord,		June 20, " †Oct. 3, 1877
88. Edward T. Bromfield,		" " †Apr. 17, 1878
89. J. Ritchie Smith, P.,	Peekskill, 1st,	June 26, " "
90. Wm. J. Cumming, P.,	Yorktown,	Aug. 8, " "
91. John H. Frazee, P.,	Mt. Kisco,	Apr. 18, 1877, †Oct. 21, 1879
92. Sidney G. Law,		" " †Apr. 15, 1879
93. John Dixon, P.,	Westminster,	Oct. 2, " †July 18, 1884
94. Henry R. Waite, P.,	Hug. Mem'l,	Dec. 4, " †Oct. 7, 1884
95. Thomas S. Childs,		Jan. 15, 1878, †Jan. 16, 1883
96. H. A. Davenport, P.,	Bridgeport, 1st,	" " "
97. George W. Gallagher,		May 6, " †Sep. 6, 1878
98. Willis W. Dowd, P.,	Port Chester,	May 8, " "
99. Spencer L. Finney,		" " †Apr. 21, 1880
100. Charles H. Riggs,		May 8, 1878,
101. Wm. K. Eddy, F. M.,	(Syria),	July 11, " "
102. Geo. W. F. Birch, P.,	Bethany,	Oct. 1, " ||Oct. 19, 1878
103. R. Randall Hoes, P.,	New Rochelle,	Nov. 21, " "
	Ch., (U. S. N.),	
104. G. M. McCampbell, P.,	South Salem,	Feb. 25, 1879, †Nov. 20, 1882
105. William R. Lord, P.,	Riverdale,	Apr. 30, " †Apr. 18, 1883
106. Charles E. Allison, P.,	Dayspring,	" " "
107. James H. Hoyt, P.,	Bedford,	Oct. 8, " "
108. John Reid, P.,	Yonkers, 1st,	Oct. 22, " "
109. Washington Choate, P.,	Irvington,	Jan. 20, 1880, †Oct. 22, 1888
110. Willard Scott, P.,	West Farms,	" " †Jan. 16, 1883
111. George W. Morrill,		Apr. 22, " †Oct. 19, 1881
112. Lewis H. Reid, Tea.,	(Lakeville, Ct.),	June 15, " †Mar. 22, 1881
113. James W. Johnston, P.,	Mt. Kisco,	" " †Oct. 3, 1883
114. Julius L. Danner, S. S.,	Peekskill, 2d,	Oct. 5, " †Oct. 4, 1881
115. C. D. Rice, Tea.,		Oct. 20, " "
116. Robt. B. Mattice, S. S.,	Croton Falls,	" " †Apr. 21, 1885
117. M. P. Welcher, P.,	Pleasantville,	Dec. 2, " "
	P., South Salem,	
118. Isaac L. Kip, P.,	Patterson,	Jan. 18, 1881, †Nov. 23, 1888
119. A. W. Colver, S. S.,	Gilead,	Apr. 19, " †Oct. 3, 1888
120. Charles J. Collins, Tea.,	(Rye, N. Y.),	Apr. 20, " †Oct. 7, 1885
121. Harris R. Schenck, P.,	Mahopac Falls,	June 7, " "
	P., Mt. Kisco,	
122. E. P. Cleveland, P.,	Darien,	July 7, " †Oct. 4, 1882

* Died. Dismissed. † Name Dropped. § Deposed. || Transferred by Synod to Presbytery of New York.

NAME.	CHURCH.	ENROLLED.
123. Daniel N. Freeland, P.,	Hug. Mem'l,	Oct. 9, 1881.
124. David Murdock, P.,	Peekskill, 2d,	Apr. 19, 1882,
125. Henry C. Baskerville,		June 20, " †Oct. 4, 1882
126. E T. Broomfield, S. S.,	Darien,	" " "
127. Frank V. Mills, F. M.,		Oct. 4, " †Oct. 4, 1882
128. William B. Waller, P.,	New Rochelle,	Jan. 16, 1883,
129. Isaac S. Davison, Tea.,	(Yonkers, N. Y.),	Apr. 18, " "
130. Ira S. Dodd, P.,	Riverdale,	" " ||Oct. 19, 1887
131. Homer S. Newcomb,		Oct. 3, " "
132. John D. Long, P.,	West Farms,	Jan. 15, 1884, †Oct. 6, 1885
133. Lyman D. Calkins, P.,	South Salem,	Apr. 16, " †Apr. 21, 1886
134. Addison D. Madeira, P.,	Mt. Kisco,	Oct. 7, 1884,
	P. E., (Independence, Mo.),	
135. A. R. Macoubrey, S. S.,	South East Center,	Jan. 15, 1884, †Oct. 6, 1887
	S. S., (San Mateo, Fla.),	
136. Charles E. Upson.,		Jan. 20, 1885, †Oct. 5, 1886
137. Charles P. Fagnani, P.,	Westminster,	Mar. 9, " "
138. Elijah W. Green,		Apr. 21, " †July 7, 1885
139. Robert P. Gibson, P.,	Croton Falls,	Apr. 22, " "
140. J. Howard Hobbs, P.,	Greenwich, 1st,	July 22, " "
141. Chas. P. Mallery, P. E.,	West Farms,	Oct. 8, " ||Oct. 19, 1887
142. James G. Rodger, P.,	New Haven, 1st,	Jan. 19, 1886,
143. Marcus Burr,		Apr. 20, " †June 15, 1886
144. Franklin B. Dwight, P.,	Sing Sing,	" " "
145. Marcellus Bowen, Tea.,	(Hartford, Ct.),	" " "
	Agt., (Constantinople),	
146. John S. Allen, P.,	Throgg's Neck,	May 13, " "
	P., Patterson,	
147. W. Hart Dexter, P.,	South East Centre,	June 15, " "
	P., Thompsonville,	
148. Irving E. White, P.,	Peekskill, 2d,	" " "
149. Christopher R. Brown,		Oct. 5, 1886,
150. Edward C. Moore, P.,	Westminster,	Oct. 6, " †Jan. 1, 1889
151. Arthur Requa, P.,	Darien,	Jan. 24, 1887,
152. Andrew B. Morse,		Apr. 19, " "
153. W. W. Whipple, H. R.,		June 21, " "
154. John S. Penman, P.,	Irvington,	June 29, " "
155. Elias S. Schenck, S. S.,	North Salem,	Oct. 4, " "
156. Alexander Miller, P.,	Mahopac Falls,	Jan. 17, 1888,
157. Charles S. Lane, P.,	Mt. Vernon, 1st,	Mar. 29, " "
158. Wm. Gardner, F. M.,	(Corea),	Apr. 18, " "
159. John E. Bushnell, P.,	Rye,	June 12, " "
160. J. Hendrik de Vries,		June 19, " "
161. Lewis H. Reid, Tea.,	(Hartford, Ct.),	Oct. 3, " "
162. A K. Strong, S. S.,	Gilead,	Jan. 15, 1889,
163. John H. Trussell, S. S.,	South East Center,	" " "
164. William Y. Brown, P.,	Portchester,	Feb. 13, " "
165. John F. Lynn, P.,	Pleasantville,	May 15, " "

*Died. †Dismissed.

The Presbytery began its existence with the names of forty-five ministers on its rolls, of whom twenty-four were pastors and two stated supplies. Ninety-four ministers were received from other ecclesiastical bodies, twenty-five were ordained, making a total of one hundred and sixty-three. Seventeen — Chauncey G. Lee, Alexander Nesbitt, George Tomlinson, Thomas C. Steele, William Tracy, Gordon Mitchell, Frank A. Wood, Peter B. Heroy, Samuel Hanson Cox, Daniel Gibbs, Daniel D. Sahler, Daniel W. Lathrop, Thomas M. Gray, Charles W. Baird, Carson W. Adams, Edgar L. Heermance, and William Patterson — have been called to their reward. Eighty-two were dismissed. The name of one, James Baird, who had applied for admission to the ministry of the Protestant-Episcopal Church without regular dismission from the Presbytery, was dropped from the roll. E. Bailey Smith united with the Catholic Apostolic Church, and was deposed from the ministry for holding heretical and schismatical views. Five were transferred by the Synod, with the concurrence of the Presbytery, to the Presbytery of New York. There are on the roll the names of fifty-nine ministers.

ORDAINED.

Name.	Date.
1. Edward R. Burkhalter, - - - - -	October 6, 1870.
2. Thomas C. Steele, - - - - -	June 20, 1871.
3. Frank A. Wood, - - - - -	October 24, 1871.
4. Isaac Baird, - - - - -	March 3, 1873.
5. Donald Fletcher, - - - - -	July 22, 1873.
6. Charles H. Burr, Jr., - - - - -	March 5, 1874.
7. John H. Eastman, - - - - -	July 8, 1875.
8. Roderic Terry, - - - - -	November 9, 1875.
9. J. Ritchie Smith, - - - - -	June 26, 1876.
10. William J. Cumming, - - - - -	August 8, 1876.
11. George W. Gallagher, - - - - -	May 6, 1878.
12. William K. Eddy, - - - - -	July 11, 1878.
13. William R. Lord, - - - - -	April 30, 1879.
14. Charles E. Allison, - - - - -	April 30, 1879.
15. Manfred P. Welcher, - - - - -	December 2, 1880.
16. Harris K. Schenck, - - - - -	June 7, 1881.
17. Edwards P. Cleveland, - - - - -	July 7, 1881.
18. Elijah W. Green, - - - - -	April 21, 1885.

	Name.					Date.
19.	J. Howard Hobbs,	-	-	-	-	July 22, 1885.
20.	John S. Allen,	-	-	-	-	May 13, 1886.
21.	W. Hart Dexter,	-	-	-	-	June 15, 1886.
22.	Arthur Requa,	-	-	-	-	January 24, 1887.
23.	John S. Perman,	-	-	-	-	June 29, 1887.
24.	William Gardner,	-	-	-	-	April 18, 1888.
25.	J. Hendrick de Vries,	-	-	-	-	June 19, 1888.
26.	John F. Lynn,	-	-	-	-	May 15, 1889.

LICENSED.

1.	Henry J. Owen,	-	-	-	-	April 19, 1871.
2.	Frank A. Wood,	-	-	-	-	" "
3.	Isaac Baird,	-	-	-	-	April 16, 1872.
4.	Charles Wood,	-	-	-	-	" "
5.	William Smith,	-	-	-	-	October 2, 1872.
6.	William R. Terrett,	-	-	-	-	April 16, 1873.
7.	Israel N. Terry,	-	-	-	-	April 22, 1874.
8.	Peter M. MacDonald,	-	-	-	-	" "
9.	Alexander Scotland,	-	-	-	-	April 25, 1877.
10.	James Fitzpatrick,	-	-	-	-	" "
11.	George W. Gallagher,	-	-	-	-	" "
12.	William K. Eddy,	-	-	-	-	June 19, 1877.
13.	*Arthur G. Rodgers,	-	-	-	-	January 15, 1878.
14.	William H. Sybrandt,	-	-	-	-	April 17, 1878.
15.	Frederick Johnston,	-	-	-	-	April 17, 1879.
16.	Allan W. Draper,	-	-	-	-	" "
17.	Edwards P. Cleveland,	-	-	-	-	April 20, 1881.
18.	William S. Kelsey,	-	-	-	-	April 19, 1882.
19.	Eugene W. Lyttle,	-	-	-	-	" "
20.	Frank H. Hays,	-	-	-	-	" "
21.	Matoon M. Curtis,	-	-	-	-	April 18, 1883.
22.	John Montgomery,	-	-	-	-	" "
23.	Elijah W. Green,	-	-	-	-	April 16, 1884.
24.	J. Howard Hobbs,	-	-	-	-	" "
25.	William Gardner,	-	-	-	-	April 21, 1886.
26.	Arthur Requa,	-	-	-	-	April 21, 1886.
27.	James W. Dow,	-	-	-	-	April 20, 1887.
28.	John Dunlap,	-	-	-	-	" "
29.	James K. Phillips,	-	-	-	-	" "
30.	Hugh Lenox Hodge,	-	-	-	-	June 12, 1888.
31.	Richard Morse Hodge,	-	-	-	-	" "
32.	Charles Lyman Carhart,	-	-	-	-	April 17, 1889.
33.	John F. Lynn,	-	-	-	-	" "

Candidates, 45.

* License recalled Oct. 17, 1878.

ROLL OF CHURCHES.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
1. Bedford,	Oct. 4, 1870,	Peter B. Heroy, P.,	{ Oct. 30, 1857- Oct. 16, 1878
		James H. Hoyt, P.,	Feb. 17, 1880-
2. Bridgeport, 1st,	" "	Horace G. Hinsdale, P.,	{ Oct. 28, 1862- Nov. 1, 1877
		Henry A. Davenport, P.,	Feb. 14, 1878-
3. Red Mills,	" "	Carson W. Adams, S. S.,	{ Oct., 1868- Feb. 1, 1871
Carmel, 1st,			
Mahopac Falls,		Charles C. Wallace, P.,	{ July 11, 1871- Feb. 1, 1881
		Harris R. Schenck, P.,	{ June 7, 1881- May 8, 1887
		Alexander Miller, P.,	Feb. 1, 1888-
4. Croton Falls,	" "	William J. Thompson, P.,	{ Oct. 15, 1868- Apr. 1, 1872
		Joseph Beers, P.,	{ Nov. 14, 1872- May 1, 1874
		Robert A. Blackford, P.,	{ Oct. 11, 1877- Jan. 1, 1880
		Robert B. Mattice, S. S.,	1880- 1884
		Robert P. Gibson, P.,	Feb. 3, 1887-
5. Darien,	" "	*James W. Coleman, P.,	{ Mar. 6, 1864- Jan. 20, 1874
		Edwards P. Cleaveland, P.,	{ July 7, 1881- Apr. 18, 1882
		Arthur Requa, P.,	Jan. 24, 1887-
6. Deep River,	" "	(Dissolved Oct. 17, 1871).	
7. Gilead,	" "	Daniel D. Sahler, P.,	{ May 2, 1871- Nov. 12, 1882
		Anthony W. Colver, S. S.,	1883- 1885
		Rollin A. Sawyer, P.,	{ May 26, 1885- Aug. 1, 1888
		Addison K. Strong, S. S.,	Jan., 1889-
8. Hartford, 1st,	" "	J. Aspinwall Hodge, P.,	May 2, 1866-
9. Greenburgh, 2d,	" "	*Charles K. McHarg, S. S.,	{ Feb., 1854- Oct. 10, 1855
Irvington,		P.,	{ Oct. 10, 1855- Nov. 21, 1864
		John DeWitt, P.,	{ July 6, 1865- Dec. 1, 1869
		Rollin A. Sawyer, P.,	{ Oct. 13, 1870- Apr. 17, 1879
		Washington Choate, P.,	{ Oct. 13, 1880- June 24, 1888
		John S. Penman, S. S.,	June, 1888-
		P.,	May 29, 1889

* List contains names of Pastors and Stated Supplies from the organization of Church.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
10. Mt. Kisco,	Oct. 4, 1870,	John Hancock, P.,	{ Oct. 16, 1870- Sept. 1, 1876
		John H. Frazee, P.,	{ June 20, 1877- Nov. 1, 1879
		James W. Johnston, S. S.,	{ Jan., 1880- June 29, 1880
		P.,	{ June 29, 1880- Oct. 28, 1883
		Addison D. Madeira, P.,	{ Nov. 6, 1884- Mar. 13, 1887
11. New Rochelle,	" "	Harris R. Schenck, P.,	May 12, 1887-
		*Peter Snyder, S. S.,	1841- 1842
		Henry M. Scudder, S. S.,	1843- 1844
		Charles Hawley, P.,	{ Jan. 20, 1845- Oct. 23, 1848
		Charles E. Lindsley, P.,	{ June 28, 1850- Oct. 12, 1858
		James H. Taylor, S. S.,	1859- 1862
		Erskine N. White, P.,	{ Dec. 3, 1862- Aug. 3, 1868
		David Hopkins, P.,	{ Jan. 7, 1869- Nov. 1, 1869
		Edward R. Burkhalter, P.,	{ Oct. 26, 1870- Sept. 1, 1876
		Anthony R. Macoubrey, P.,	{ Feb. 1, 1877- Oct. 2, 1877
		R. Randall Hoes, P.,	{ Nov. 21, 1878- Sept. 11, 1881
		Arthur Newman, S. S.,	1881- 1882
		William B. Waller, P.,	Jan. 30, 1883-
12. North Salem,	" "	Chas. H. Halloway, S. S.,	1868- 1871
		Henry M. Hazeltine, S. S.,	{ Feb. 1, 1872- Nov. 6, 1872
		P.,	{ Nov. 6, 1872- Apr. 30, 1876
		Robert B. Mattice, S. S.,	
13. Patterson,	" "	Elias S. Schenck, S. S.,	1887-
		James Baird, P.,	{ May 11, 1869- May 1, 1879
		Isaac L. Kip, P.,	{ June 22, 1881- Nov. 4, 1888
		John S. Allen, P.,	May 15, 1889-
14. Peekskill, 1st,	" "	† William Marshall, P.,	{ Nov. 13, 1832- Oct. 12, 1843
		David M. Halliday, P.,	{ Nov. 1, 1843- Oct. 9, 1867

* List contains names of Pastors and Stated Supplies from time Church left Presbytery of Bedford.

† List from date of transfer from Presbytery of Bedford to Second Presbytery of N. Y.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
		John N. Freeman, P.,	{ May 14, 1868-
			{ Jan. 18, 1876
		J. Ritchie Smith, P.,	{ June 26, 1876-
15. Peekskill, 2d,	Oct. 4, 1870,	*Daniel Brown, S. S.,	{ Nov. 21, 1841-
			{ May 4, 1842
Payson Church,		P.,	{ May 4, 1842-
			{ Nov. 8, 1846
		Livingston Willard, S. S.,	{ 1847-
		Joseph McKee, P.,	{ May 25, 1848-
			{ Nov. 15, 1851
		Daniel Bond, P.,	{ June 29, 1852-
			{ Aug. 19, 1852
		George F. Wiswell, P.,	{ Nov. 10, 1852-
			{ Feb. 29, 1856
		Silas Hawley, S. S.,	{ 1857- 1859
		Elisha G. Cobb, P.,	{ June 20, 1860-
			{ Nov. 12, 1866
		Charles H. Baldwin, P.,	{ Apr. 30, 1867-
			{ July 15, 1869
		Nelson Millard, P.,	{ June 14, 1870-
			{ July 7, 1872
		James Damarest, Jr., P.,	{ Oct. 22, 1872-
			{ Aug. 1, 1874
		Roderick Terry, P.,	{ Nov. 9, 1875-
			{ Nov. 17, 1879
		David Murdock, P.,	{ May 2, 1882-
			{ Apr. 21, 1886
		Irving E. White, P.,	{ June 29, 1886-
16. Portchester,	" "	Ezra F. Mundy, P.,	{ Mar. 9, 1868-
			{ Mar. 31, 1877
		Willis W. Dowd, P.,	{ May 8, 1878-
			{ Apr. 30, 1888
		William Y. Brown, P.,	{ Feb. 13, 1889-
17. Potts Memorial,	" "	*Arthur Potts, P.,	{ Apr. 10, 1866-
			{ Sept. 9, 1875
		Lawrence P. Cummings, P.,	{ Nov. 30, 1875-
18. Pound Ridge,	" "	William Patterson, P.,	{ Feb. 10, 1836-
			{ Feb. 6, 1889
19. Riverdale,	" "	*George M. Boynton, P.,	{ Oct. 28, 1863-
			{ June 10, 1867
		Henry H. Stebbins, P.,	{ Oct. 8, 1867-
			{ Dec. 28, 1873
		Charles H. Burr, Jr., P.,	{ Mar. 5, 1874-
			{ Aug. 1, 1878
		William R. Lord, P.,	{ Apr. 30, 1879-
			{ Dec. 12, 1881
		Ira S. Dodd, P.,	{ June 12, 1883-
20. Rye,	" "	Charles W. Baird, P.,	{ Mar. 9, 1861-
			{ Feb. 10, 1887

* Pastors and Stated Supplies from organization of Church.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
		John E. Bushnell, P.,	June 12, 1888-
21. Sing Sing,	Oct. 4, 1870,	John P. Lundy, P.,	{ Feb. 13, 1849-
		Wilson Phraner, P.,	{ Mar., 1851
		Franklin B. Dwight, P.,	{ Oct. 28, 1851-
			{ Dec. 27, 1885
22. Somers, 1st,	" "	*George Monilaws, P.,	{ Apr. 27, 1886-
			{ June 18, 1889
		D. D. T. McLaughlin, S. S.,	{ Apr. 17, 1847-
			{ Apr. 4, 1848
		W. K. Platt, S. S.,	1848-
		J. Collins, S. S.,	1856-
		P. H. Burghardt, S. S.,	1865-
		C. B. Whitcomb, S. S.,	1866-
		Charles B. Dye, S. S.,	1870-
		Joseph Beers, P.,	1871-
23. South East,	" "	Edward B. Allen, P.,	{ Nov. 14, 1872-
			{ May 1, 1874
24. South East Center,	" "	Anthony B. Macoubrey, P.,	Nov. 14, 1871-
		S. S.,	{ Oct. 23, 1867-
			{ Dec. 3, 1876
		W. Hart Dexter, P.,	1878- 1885
		John H. Trussell, S. S.,	{ June 15, 1886-
			{ Aug. 26, 1888
25. South Greenburgh,	" "	†William Meikle, P.,	Dec. 1, 1888-
Greenburgh,		Thornton M. Niven, Jr., P.,	{ Nov. 1, 1860-
			{ Apr. 17, 1867
26. South Salem,	" "	Daniel S. Gregory, P.,	{ Oct. 14, 1867-
		Thomas M. Gray, P.,	{ May 4, 1869-
		Henry J. Owen, S. S.,	{ Sept. 5, 1871
		George A. Seeley, S. S.,	{ Nov. 8, 1871-
			{ Mar. 15, 1876
		Geo. M. McCampbell, P.,	1876-
		J. M. Buchanan, S. S.,	1877-
		Lyman D. Calkins, P.,	{ Mar. 12, 1879-
		Manfred P. Welcher, P.,	{ July 30, 1882
			1883-
27. Stamford,	" "	†James L. Corning, P.,	{ May 21, 1884-
		Robert R. Booth, P.,	{ Apr. 21, 1886
		Dwight R. Bartlett, P.,	June 5, 1888-
		Samuel P. Halsey, P.,	{ Apr. 15, 1853-
			{ Nov. 3, 1856
			{ Mar. 4, 1857-
			{ Feb. 18, 1861
			{ Apr. 14, 1862-
			{ Feb. 22, 1864
			{ Mar. 13, 1865-
			{ Feb. 18, 1867

* Pastors and Stated Supplies, so far as known, from Division of 1837.

† Pastors and Stated Supplies from Presbytery of Bedford to Second Presbytery of New York.

‡ Pastors and Stated Supplies from organization.

Name.	Enrolled.	Pastors and Stated Supplies.	Term. of Service.
		Alexander S. Twombly, P.,	{ Apr. 30, 1868- Apr. 28, 1872
		Evert Van Slyke, P.,	{ Apr. 23, 1873- Oct. 6, 1875
		Richard P. H. Vail, P.,	May 11, 1876-
28. Thompsonville,	Oct. 4, 1870,	Henry F. Lee, P.,	{ July 13, 1869- Dec. 20, 1873
		Fred. S. Barnum, P.,	{ July 20, 1874- Dec. 20, 1887
		W. Hart Dexter, P.,	Oct. 10, 1888-
29. Throggs Neck,	" "	*James Beattie, P.,	{ June 5, 1856- Oct. 8, 1861
		A. D. L. Jewett, P.,	{ Oct. 30, 1862- Apr. 14, 1868
		Robert A. Davison, P.,	{ June 17, 1868- Apr. 15, 1884
		John S. Allen, P.,	{ May 13, 1886- Feb. 1, 1889
30. Tremont, 1st,	" "	*Charles C. Wallace, P.,	{ June 4, 1856- Feb. 2, 1860
		Alexander Nesbitt, P.,	{ Sept. 17, 1863- Jan. 7, 1875
		George Nixon, P.,	July 8, 1875-
31. West Farms,	" "	*Matthew T. Adams, P.,	{ June 22, 1836- Oct. 19, 1840
		James B. Ramsay, P.,	{ Feb. 2, 1841- Mar. 23, 1846
		Isaac W. Platt, P.,	{ Oct. 28, 1847- Feb. 9, 1858
		George Nixon, P.,	{ Nov. 10, 1858- July 1, 1875
		Carson W. Adams, P.,	{ May 2, 1876- Oct. 30, 1879
		Willard Scott, P.,	{ Jan. 26, 1880- Feb. 18, 1883
		John D. Long, P.,	{ Feb. 12, 1884- July 7, 1885
		Charles P. Mallery, P. E.,	Oct. 6, 1885-
32. White Plains,	" "	Thomas C. Steele, S. S.,	{ 1870- June 20, 1871
		P.,	{ June 20, 1871- Nov. 17, 1873
		Edgar L. Heermance, P.,	{ Apr. 22, 1874- Feb. 1, 1888
33. Yonkers, 1st,	" "	*Dwight M. Seward, P.,	{ May 10, 1852- June 20, 1870
		T. Ralston Smith, P.,	{ Mar. 1, 1871- Mar. 31, 1879
		John Reid, P.,	Nov. 6, 1879-
34. Westminster,	" "	*Rollin A. Sawyer, P.,	{ Feb. 17, 1858- July 1, 1862

* Pastors and Stated Supplies from organization.

Name.	Enrolled.	Pastors and Stated Supplies.	Term of Service.
		Samuel T. Carter, P.,	{ Nov. 13, 1862- Apr. 11, 1867
		Lewis W. Mudge, P.,	{ Aug. 1, 1867- May 6, 1877
		John Dixon, P.,	{ Oct. 11, 1877- Aug. 10, 1884
		Charles P. Fagnani, P.,	{ Mar. 18, 1885- Apr. 20, 1887
		Edward C. Moore, P.,	{ June 30, 1887- Jan. 1, 1889
35. Yorktown,	Oct. 4, 1870,	James W. Johnston, P.,	{ Oct. 15, 1866- Oct. 17, 1875
		William J. Cumming, S.S.,	{ Feb. 19, 1876- Aug. 8, 1876
		P.,	Aug. 8, 1876-
36. New Haven, 1st,	Feb. 24, 1873,	James W. Coleman, P. E.,	{ Jan., 1874- Jan., 1878
37. Katonah,	Apr. 16, 1873,	John H. Eastman, P.,	July 8, 1875-
38. North New York,	June 10, 1873,	Donald Fletcher, P.,	{ July 22, 1873- Apr. 21, 1875
Bethany,		Gordon Mitchell, P.,	{ Nov. 11, 1875- Feb. 5, 1878
		George W. F. Birch, P.,	Feb. 5, 1879-
39. Huguenot Mem'al,	Oct. 18, 1876,	Charles E. Lord, S. S.,	1876- 1877
		Henry R. Waite, P.,	{ Dec. 4, 1877- Jan. 18, 1881
		Daniel N. Freeland, P.,	Nov. 13, 1881-
40. Dayspring,	Apr. 30, 1879,	Charles E. Allison, P.,	Apr. 30, 1879-
41. Pleasantville,	Jan. 20, 1880,	Ezra F. Mundy, S. S.,	1880
		Manfred P. Welcher, P.,	{ Dec. 2, 1880- May 6, 1888
		John F. Lynn, P.,	May 15, 1889
42. Greenwich, 1st,	June 21, 1881,	Rollin A. Sawyer, P. E.,	1881- 1885
		J. Howard Hobbs, P.,	{ July 22, 1885- July 18, 1889
43. New Haven, 1st,	Apr. 20, 1886,	James G. Rodger, P.,	May 12, 1886-
44. Mt. Vernon, 1st,	June 23, 1887,	Charles S. Lane, P.,	Mar. 29, 1888-

Of the origin of several of the churches in the field of the Westchester Presbytery, organized by other Presbyteries than those with which we are specially concerned, we have not yet spoken. The Second Presbyterian Church of Peekskill, known originally as the Payson Church, was organized by a committee of the Presbytery of North River (N. S.), Nov. 17, 1841, with eleven members, nine from the First Church. The secession was due to dissensions in the parent church.

* Pastors and Stated Supplies from organization.

The "First Presbyterian Church of the Town of Yonkers" was formed April 26, 1852, by a colony of forty-six members from the Reformed Dutch Church. It was received under the care of the Third Presbytery of New York, May 10, 1852.

In 1853 residents of the village of Irvington and vicinity felt the need of church privileges. Services were at first held in a building erected for a stable. Subscriptions for a church were solicited with the understanding that the denomination was to be determined after completion by a vote of the majority of the contributors. The majority favored a Presbyterian Church. Application was made to the Third Presbytery of New York and an organization effected by a committee January 15, 1854. The church was at first known as the "Second Presbyterian Church of Greenburgh." April 19, 1871, at the request of the church, the ecclesiastical title was changed to that of "The Presbyterian Church of Irvington, N. Y."

The Tremont Church came into being as "The Union Presbyterian Church of Upper Morrisania," and was enrolled by the Third Presbytery of New York, November 8, 1854. It began its existence with twenty-three members.

The Throgg's Neck Church was organized July 8, 1855, and enrolled by the Presbytery of New York October 9th following. Its corporate title is "The First Presbyterian Church of Throgg's Neck, Westchester, Westchester County, N. Y."

The Westminster Church, Yonkers, N. Y., was the outcome of a mission Sunday-school started in September, 1855. January, 1858, eighteen members of the First Church received letters of dismission and were organized into a church by the Third Presbytery of New York, February 3, 1858. April 6, 1863, the church withdrew from the Third Presbytery and joined the Second.

The Riverdale Church began its existence October 4, 1863, and was received under the care of the Fourth Presbytery of New York October 12th following.

The church of Darien, Conn., the result of the labors of Mr. James Coleman, who began preaching in a union chapel April 7, 1861, was organized by the same Presbytery November 4, 1863.

The Potts Memorial Church was organized March 8, 1866, under the name of the First Presbyterian Church of Morrisania. It was enrolled by the Presbytery of New York, April 2, 1866. During the same year the name was changed to Potts Memorial, as a tribute to the memory of the late Rev. George Potts, D.D., of New York. Prior to 1866 two attempts had been made to maintain Presbyterian services in Morrisania. As early as January 16, 1850, an organization was effected by the same Presbytery, and on March 13th following, Rev. Richard C. Shimeall was installed pastor. He was released from the charge March 11, 1851, because the church was financially too weak to support a pastor. The church became extinct. An effort was made to revive the enterprise and a church was organized May 25, 1857. It met with no success.

CHAPTER XVIII.

The Presbytery of Westchester continued.

PROXIMITY to the city of New York and the rapid growth of the population along the railroads leading from it, presented an opportunity for church extension. The subject was brought up at the first meeting, but no action was taken until the second meeting in April, 1871, when the Committee on Home Missions were authorized to employ a missionary to labor within the field of the Presbytery at a salary not to exceed \$1800 per annum, which amount was to be apportioned among the churches according to the salaries of the pastors. No missionary, however, seems to have been appointed. The basis of the apportionment was found to be unsatisfactory, and it was left to the judgment of the committee. It was found that the funds required could not be thus secured. The work of the committee was commended to the churches and collections were solicited.

The committee, the name of which was changed to that of Committee on Church Extension, September 24, 1873, labored on amid many discouragements, often in debt; and through their efforts or under their superintendence, Kato- nah, Bethany, Huguenot Memorial, Dayspring, Pleasant- ville, Greenwich, 1st, New Haven, 1st, and Mt. Vernon, 1st, eight churches, were organized. The South Reformed Church of New Haven was received and reorganized, and the South East Center Church removed to Brewster's Sta- tion, with the counsel and assistance of the committee. For almost fourteen years the late Rev. Charles W. Baird, D.D., was the chairman of the committee. He was suc- ceeded by Rev. Wilson Phraner, D.D., who now fills the office.

"The First Presbyterian Church of Katonah, N. Y.," was organized November 17, 1872, with nine members received by letter from other churches.

The next in the order of time is "The First Presbyterian Church of North New York," which began life May 12, 1873. Its ecclesiastical title was changed January 18, 1876, to "The Bethany Presbyterian Church of New York."

October 8, 1876, thirteen persons were constituted by a committee of Presbytery "The First Presbyterian Huguenot Memorial Forest Church of Pelham Manor, N. Y."

A mission chapel had been established in Yonkers in 1871 by the First Church. It was organized as "The Day-spring Presbyterian Church in Yonkers, N. Y.," April 21, 1879. Eighty-two persons presented letters from the mother-church, and these, with twelve others, made a total of ninety-four.

"The Presbyterian Church of Pleasantville, N. Y.," followed January 19, 1880, with thirteen members.

April 26, 1881, "The First Presbyterian Church of Greenwich, Conn.," was formed by thirty-two persons who had withdrawn from the Second Congregational Church.

The presence of a large number of Presbyterians who had come from Scotland, Ireland, and the maritime provinces of Canada, made a demand for a church of that denomination in New Haven, Conn. "The First Presbyterian Church of New Haven, Conn.," was accordingly organized with twenty-four members February 19, 1886.

Seventy-three persons, Presbyterian in faith, who had worshiped at the Reformed Church of Mt. Vernon, N. Y., seceded therefrom and applied to the Presbytery to be organized as a church. A committee was appointed for the purpose. They met at Mt. Vernon and discharged the duty June 23, 1887.

October 16, 1872, the South Reformed Church at New Haven, Conn., applied to be taken under the care of the Presbytery. The Classis of New York, to which it had pre-

viously belonged, had given its consent to the transfer on condition that the church should make arrangements satisfactory to the Board of Domestic Missions of the Reformed Church in regard to the title to church property and for monèys granted for support of pastors. The matter was referred to a committee. February 24, 1873, it was resolved to receive the church under the name of "The First Presbyterian Church of New Haven," and a committee was appointed to recognize the church and install elders.

The committee performed this duty March 11, 1873. It was stipulated later that the Presbytery did not assume any financial responsibility, but would extend all the assistance that lay in its power. A call was made for Rev. E. B. Hodge of Burlington, N. J. The Presbytery of Monmouth declined to grant him permission to leave his charge. May 13, 1873, Rev. James W. Coleman of Darien was called to the pastorate. It was not until early in the following year that he assumed the duties of pastor-elect. The church was recommended to and received aid from the Board of Home Missions. October, 1874, the church building was sold by the Board of Domestic Missions of the Reformed Church, and the church was houseless. The Third Congregational church extended an invitation to them to unite with them. Many of the members received letters of dismission to that church. January 19, 1875, the First Presbyterian church of New Haven was disbanded, the order to take effect on March 1st.

The organization of a church at Brewster's Station, N. Y., on the Harlem R. R., was brought to the attention of the Presbytery of Bedford as early as 1861. Nothing, however, was effected by either it or the Presbytery of Connecticut. The necessity for a Presbyterian service was felt by the Presbytery, and in their judgment this could be best secured by the removal of the South East Center Church to that point. Resolutions were passed to this effect, April 21, 1880, and a commission appointed to urge the importance of the step on the church. The congregation expressed

their willingness to carry out the recommendations of the Presbytery. No steps, however, in that direction were taken, and October 6, 1880, Presbytery directed the Committee on Church Extension to take steps towards the establishment of religious services there. Services were begun in 1881 under the direction of the committee and the church, the Baptist Church being rented for the purpose. In the following year a church edifice was in process of erection. With assistance from the Board of Church Erection and the Presbytery's committee, it was dedicated free of debt, June 15, 1886.

In 1874 the summer residents at Narragansett Pier, R. I., established a service for non-Episcopal visitors. Rev. Messrs. Charles Hodge, D.D., and J. Aspinwall Hodge, D.D., were the prime movers. It was begun in a hall August 9th. Shortly after a lady of Philadelphia donated a lot, upon which the erection of a stone church was begun. It was ready for service in July, 1875: The trustees were incorporated March, 1875, under the name of "The Trustees of the Presbyterian Church of Narragansett Pier for the purpose of maintaining public worship at Narragansett Pier according to the doctrines and form of the Presbyterian Church in the United States of America." They are elected by those who sustain the services, subject to the approval of Presbytery. There is as yet no church organization. During the winter months the church building has been placed at the disposal of the Baptists for religious services. October 22, 1874, Narragansett Pier was transferred by the Synod of New York from the jurisdiction of the Presbytery of Boston, with their consent, to that of Westchester.

While these gains have been made, there have also been losses. The church at Deep River was dissolved October 17, 1871. The South Reformed Church of New Haven, recognized as the First Presbyterian church, was hopelessly embarrassed financially when received, and was dissolved March 1, 1875. The Somers Church, at no time a strong church, about 1875 became hopelessly divided over the con-

tinuance of a stated supply and about the purchase of a building at Purdy's Station, as a branch enterprise. Services were no longer held. The attention was called to the church October, 1876. It was found that nothing could be done to bring about harmony. To liquidate the indebtedness incurred in the purchase of property at Purdy's Station, the manse was sold. The church was disbanded October 6, 1880. Since that date occasional services have been held there by the pastor of the Croton Falls Church.

The annexation of a portion of Westchester County to the city of New York has brought about some changes. In this territory were located five of our churches, Bethany, West Farms, Pott's Memorial, Tremont, and Riverdale. By their situation they had more in common with the churches in the city than with those of our Presbytery. It seemed necessary for them to look to them for spiritual and financial support. The churches of Tremont and Morrisania in 1880 gave notice of application to the Synod for transfer to the Presbytery of New York. No change, however, was then made. The subject was brought up again October 5, 1887, when the Presbytery voted to offer no objection. October 19, 1887, the five churches in the annexed wards, with their pastors, were transferred.

The Presbytery had on its rolls at its first meeting, October 4, 1870, forty-five ministers and thirty-five churches. October 4, 1887, the highest figures were reached — sixty-two ministers and forty-one churches. At the present time, August 1, 1889, it numbers fifty-nine ministers and thirty-six churches.

The narratives, taken in connection with the statistical reports, reveal a very decided advance in activity and spiritual life on the part of the Presbytery of Westchester, as compared with the Presbyteries of which it is the ecclesiastical successor. The growth has been more rapid and seasons of revival more numerous. Of the eighteen years of the Presbytery's existence, the reports of twelve indicate in one or more of our churches the awakening influ-

ences of the Spirit. Some years but a single church has a large ingathering. In others we have good tidings from three, five, seven, ten, eleven. The most extensive work of grace was in years 1876 and 1877, after Messrs. Moody and Sankey held meetings in the city of New York. According to the narratives there was a deep and thorough awakening and nearly all the churches reported large additions, in fact, the largest in our history. The statistical report of 1876 gives 438 added on examination and 218 by certificate, a total of 656; that of 1877, 458 on examination and 183 by certificate, total of 641. The six years, when no revivals were reported, were not necessarily years of utter barrenness and drought, though fewer were added. The sins mentioned in the narratives are intemperance, Sabbath desecration, and worldliness.

Added on examination,	.	.	.	.	5,794
" " certificate,	.	.	.	.	3,937
Total added,	.	.	.	.	9,641

STATISTICAL REPORTS.

Year.	No. of Churches.	Added on		Total Communicants.	Sabbath School Membership.
		Examination.	Certificate.		
1871	35	310	234	4538	4660
1872	34	293	215	4740	4703
1873	36	183	182	4895	5081
1874	37	316	208	5015	5460
1875	36	277	126	5010	4838
1876	36	438	218	5276	5203
1877	37	458	183	5327	5560
1878	37	270	180	5550	5374
1879	38	229	159	5683	5648
1880	39	216	211	5753	6118
1881	39	259	167	5896	5714
1882	39	339	223	6014	6219
1883	39	180	184	6112	6168
1884	39	211	172	6138	6025
1885	39	259	174	6063	6218
1886	40	356	216	6137	6313
1887	40	320	285	6187	5951
1888	36	363	321	6194	5658
1889	36	427	279	6543	5787

COLLECTIONS.

YEAR.	Home Missions.	Foreign Missions.	Education.	Publication.	Church Erection.	Relief.	Freedmen.	Sustentation.	Aid for Colleges.	General Assembly.	Congregational.	Miscellaneous.
1871	\$8,036	\$6,473	\$4,942	\$615	\$745	\$1,160	\$536	....	...	\$387	\$103,955	\$11,189
1872	7,629	7,077	2,394	793	2,339	1,156	691	....	...	548	*145,459	.....
1873	7,903	5,882	4,363	914	3,467	1,131	574	\$859	....	560	*181,020	.....
1874	9,606	8,199	4,242	802	2,574	1,154	632	853	....	604	112,227	13,491
1875	9,802	7,745	3,046	2,649	6,254	1,340	785	678	....	615	108,516	12,253
1876	3,555	5,153	667	490	680	685	401	477	....	627	136,518	23,016
1877	8,681	7,908	1,311	752	852	802	639	481	....	596	120,291	10,094
1878	7,570	6,328	1,547	424	606	838	527	433	....	568	133,852	8,876
1879	6,647	5,529	705	413	582	609	460	371	....	562	91,973	11,403
1880	6,940	5,550	615	519	592	873	561	378	....	647	95,661	9,273
1881	6,250	7,413	687	427	596	708	546	415	....	410	119,695	13,356
1882	11,882	6,397	12,470	482	1,315	1,072	541	378	....	633	104,278	12,909
1883	10,163	6,703	1,180	435	1,674	969	629	312	....	428	113,055	11,056
1884	12,508	9,704	1,171	555	850	932	699	364	....	430	187,068	9,711
1885	10,055	7,308	841	576	2,491	1,351	1,237	356	\$359	424	111,225	9,945
1886	11,211	9,163	1,209	509	1,687	1,521	955	328	307	786	102,895	9,458
1887	15,708	8,886	901	637	2,341	1,526	1,117	423	666	782	105,358	12,995
1888	16,137	8,021	936	757	1,056	110,365	808	389	483	728	101,763	14,459
1889	12,370	7,345	791	774	920	1,186	1,045	444	450	728	101,182	10,329
Totals, \$	182,653	136,784	44,018	13,523	31,621	29,378	13,383	7,939	2,265	11,063	2,275,991	202,183

* Congregational and miscellaneous.

† Centennial offering.

Total Specified Benevolent Collections,	\$472,627
“ General Assembly,	11,663
“ Congregational,	2,275,991
“ Miscellaneous,	202,183
Total for all purposes,	\$2,961,864

The fluctuations are accounted for in various ways. Our churches are doing valuable home mission work in their own midst in the erection of chapels and the maintenance of services therein. The outlay is included in columns designated Home Missions and Church Erection. Special efforts account for the large contributions at times. An advance in Congregational often indicates the erection of new church edifices. The organization of new churches and the transfer of five to the Presbytery of New York in 1887 must be kept in mind in any estimate of our contributions. The

narratives for 1875, '6, and '7, speak of the financial depression which began in 1874 and continued for several years.

No work in our Presbytery, as in the church at large, is more promising than that of the Women's Missionary Societies. The earliest formed in individual churches are those of Bedford (1823) and South Salem (May 28, 1834). The former labored at first for foreign missions; and after an existence of thirty years its attention was given solely to home missions. The South Salem Society has always had foreign missions in view. In sympathy with the growing importance of Women's Work and for its enlargement, a Presbyterial Society, auxiliary to the Ladies' Board of Missions, was organized October 1, 1880, in the First Church of Yonkers, N. Y. It has since become auxiliary to the Women's Board of Foreign Missions and the Woman's Synodical Committee on Home Missions. In December, 1888, there were connected with the Presbyterial Society twenty-eight Ladies' Societies, three Young Ladies' Societies, and ten Mission Bands. From 1880-1888 the receipts have been:

For Home Missions and Freedmen,	.	.	\$10,500.87
For Foreign Missions,	.	.	10,903.52
Total,	.	.	<u>\$21,404.39</u>

The earliest action, looking to a visitation of the churches by committees of the Presbytery, was taken in September, 1873, when the subject was referred to a special committee for consideration, with a request that they report at the adjourned meeting to be held during the sessions of the Synod in October. The report was presented October 23d. It was recommended that a visitation of the churches by committees consisting of two ministers and one elder, appointed by the special committee, take place during the following winter; that the services be held during as large a portion of a week as circumstances permit, and that the traveling expenses of the committees be paid by the churches visited. The report of the committee was adopted.

The visitation was made. The Narrative of April, 1874, bears this testimony to its value: "As a rule the reports from the churches refer to the visits of the Presbyterian committees of visitation as productive of great good." In view of the results the special committee was continued and directed "to report some definite plan for the guidance of the Committees of Visitation, the method they shall pursue and the inquiries they shall make." The committee reported October 7th following, recommending that the authoritative visitation should be triennial. This plan was adopted. The Presbytery has permitted the appointment of committees at the request of the churches at other times.

October 3, 1882, it was ordered that the Committee on Visitation appoint a Day of Prayer for the Presbytery, on which a meeting of our ministers and elders should be held at some convenient place. Later the administration of the sacrament of the Lord's Supper was added. This service has been found so interesting and profitable that it has become a part of our Presbyterian life, and is held annually about the first of November. The large number of churches under the care of the Presbytery rendered it difficult to secure the necessary committees for the visitation of all in a single year. October 6, 1886, on the recommendation of the standing committee, they were divided in three groups, one to be visited each year. This plan is now in operation.

It was felt by many that a change on the basis of representation in the General Assembly on account of the Reunion and the rapid growth of the church was a necessity. An overture was sent down by the Assembly of 1875, proposing representation by Synods. April 20, 1876, the Presbytery rejected it by the following vote: Ayes 7, Noes 29, non-liquet 1. It was also rejected by a large majority of the Presbyteries. The next Assembly (1876) referred two propositions to the lower judicatories, one making the basis twenty ministers for each commissioner, minister, or elder, with a provision for an equal representation of ministers and elders, and the other changing the "twenty-four"

to fifty (Form of Government, XII, 2). Both were answered, October 4, 1876, by the Presbytery in the negative. They were not ratified.

The year 1877 produced two alternative schemes which were sent down for consideration. The one renewed the plan of representation by Synods with the same numerical basis, but with a provision added that every Presbytery should in due time be represented. By the other the basis of representation by Presbyteries was to be changed from "twenty-four ministers" to "forty ministers actually engaged in ministerial work, as pastors, co-pastors, pastors-elect, stated supplies, evangelists, missionaries, professors in theological seminaries, or those assigned by the General Assembly to the work of the Church." April 17, 1878, Presbytery rejected the first by a vote of ayes 11, noes 31, and the second unanimously. The overtures proved unsatisfactory to the church at large.

The next plan was referred to the Presbyteries for consideration in 1878. It was proposed to change the basis to the "number of ministers and communicants combined." This overture shared the fate of its predecessors, Westchester voting, April 15, 1879, unanimously against it. No further action was taken until 1883, when it was proposed to change the basis from "twenty-four" to "thirty-six ministers." This plan failed to receive the necessary majority. Westchester recorded, October 3, 1883, its negative vote again. Another plan was sent down by the General Assembly of 1884, by which the numerical basis was changed to the extent that additional commissioners were not allowed for fractions under half. Coupled with it was a second overture denying representations to new Presbyteries until they consist of at least twelve ministers, exceptions being made in favor of foreign mission Presbyteries and that of Alaska. Westchester voted, April 23, 1885, in the affirmative. The first overture only became a part of the constitution of the church.

The reorganization of Synods, their reduction in num-

ber, and the enlargement of their powers was brought to the attention of the General Assembly of 1879 by overtures from the Presbyteries of New York and Lehigh, and referred to a special committee. The greatly increased size and expense, especially if State lines were adopted as boundaries, were urged in objection. To meet these objections the committee presented to the Assembly of 1880 an overture amending the Form of Government, Chap. XI, Sec. 1, so that a Synod might, with the consent of a majority of its Presbyteries, become a delegated body. An opportunity was now offered of relieving the General Assembly of part of its business by enlarging the powers of the Synods. It was proposed to make them the courts of last resort, except when questions of "doctrine or the constitution of the church" are involved. Accordingly an overture, amending Form of Government, Chap. XI, Sec. 4, and Chap. XII, Sec. 4, to this effect was proposed. These overtures were referred to the Presbyteries and adopted. Westchester voted on both in the affirmative, April 21, 1881. The General Assembly of 1881 passed an Enabling Act, consolidating certain Synods. A single Synod under the new arrangement covered the entire State of New York. That Synod, October 19, 1883, proposed by overture to its Presbyteries to become a delegated body, specifying the basis of representation. Westchester answered, April 16, 1884, in the affirmative. So did a majority of the Presbyteries.

The revision of the Book of Discipline and Judicial Commissions were overtured to the General Assembly of 1878 by the Synod of New Jersey and the Presbytery of Dayton, and referred to a special committee. Other overtures were from time to time referred to the same committee for consideration. In 1880 the first draft of the revised Book of Discipline was presented. It was ordered to be printed and distributed to ministers and sessions. The Assembly of 1881 relieved the committee from the duty of revising the Form of Government, except so far as mere verbal

changes might be necessary for purposes of adaptation, and directed them to conform their revision of the Book of Discipline to the present Form of Government. The Assembly of 1882 ordered that the revised Book of Discipline as thus amended be printed for the examination of Presbyteries.

The next Assembly sent it down for adoption or rejection, with permission to vote for it as a whole with exception to any of its sections. Amendment was also proposed to the Directory for Worship, Chap. X, to adapt it to the proposed Revised Book of Discipline. April 17, 1884, the Presbytery of Westchester answered the overtures in the affirmative, with the following exceptions to the Revised Book of Discipline :

"I. In chapter IV, sect. 26, we object to the admission of legal counsel in the trial of causes unless he be subject to the jurisdiction of the judicature.

"II. That chapter VIII, sect. 65, be amended by omitting the words requiring the taking of all testimony to be 'subject to the general rules of evidence,' except so far as those rules are embodied in chapter VIII 'On Evidence.'" [Records of the Presbytery of Westchester, vol. II, p. 255.]

The Revised Book of Discipline and amendment to the Directory for Worship were adopted. The greatest objection was made to Secs. 26 and 65, though others were named. It was ordered that overtures be sent down proposing amendments to Secs. 5, 18, 84, and 115, the substitution of Sec. 21, Chap. IV of the old Book of Discipline for Sec. 26, Chap. IV of the new, and the omission of Secs. 48 and 65. Action upon them was taken by Presbytery January 20 and April 22, 1885. The amendment to Sec. 5 was rejected, the other overtures were answered in the affirmative. The proposed changes were all adopted with the single exception of that relating to Sec. 48.

"The practice of appointing Judicial Commissions by the General Assembly of the Presbyterian Church is an inheritance from the Church of Scotland; and, although the power to appoint such commissions was not embodied in our constitution, yet the practice has continued by the consent of parties, in the absence of constitutional authority. At

different periods of the church's history, attempts have been made to give constitutional authority to this principle, which has been found so useful in trial of judicial cases, but without success." The special committee, from whose report the above quotation is made, reported two overtures to the Assembly of 1884, proposing an addition to the Book of Discipline and amendments to the Form of Government, Chap. XI, Sec. 4, and Chap. XII, Sec. 4, permitting the appointment of Judicial Commissions by the General Assembly and Synods for the trial of judicial cases under certain restrictions.

The overtures were answered, April 22, 1885, by the Presbytery of Westchester in the affirmative. On the same day they ordered to be sent to the Assembly an overture proposing an amendment granting the same power to Presbytery and authorizing Judicial Commissions to meet at such times and places as they or the court appointing them may deem best. The Presbyteries by a large majority ratified the proposed changes. No action was taken by the Assembly on the overtures from this body.

The General Assembly of 1885 proposed a new chapter for the Directory for Worship to be entitled "Of the Worship of God by Offerings." Westchester voted, April 22, 1886, no, but the majority of the Presbyteries voted aye. The overture on term service of elders, Form of Government, Chap. XIII, Sec. 8, sent down in 1874, received the constitutional majority, though Westchester voted, October 7, 1874, against it. A similar amendment to Form of Government, Chap. XIII, Sec. 8, with respect to deacons, proposed in 1885, was also ratified. Westchester again expressed its disapproval (April 22, 1886). The overture on Limitations of Marriage, Confession of Faith, Chap. XXIV, Sec. 4, of 1886, became a part of the constitution. The vote of this Presbytery was cast April 19, 1887, with the majority. The Elder-Moderatorship overture, as it was called, sent down the same year, was defeated.

The vote of Westchester stood—Ayes 13, Noes 12 (January 18, 1887).

At the first stated meeting after the death of President Garfield, October 5, 1881, the following resolutions were adopted:

“Whereas, in the Providence of God, the nation has been sorely smitten in the death of our beloved and lamented President, Hon. James A. Garfield, therefore,

“Resolved, 1, That we, the members of the Presbytery of Westchester, desire to put on record our sense of heartfelt affliction and personal loss in connection with this inscrutable dispensation which has clothed the land in mourning, and shocked and grieved the nations of the world.

“Resolved, 2, That in the noble and manly character, the honorable and splendid achievements, and above all, in the distinctively Christian principles and virtues of our late President, we recognize in him, as scholar, statesman, and Christian one peculiarly fitted for the high and honorable position and grave responsibilities of the office of Chief Magistrate of this great nation, and while we bow in humble submission to the will of God, yet in our sorrow we gratefully cherish the memory and earnestly commend the example and career, the character and principles of our late President to the youth of our land as eminently worthy of study and imitation.

“Resolved, 3, Deeply and most heartily sympathizing with the immediate family of our President, we commend them in our prayers to Him whose grace is sufficient to sustain, and whose love and favored support and guidance we earnestly supplicate in their behalf.

“Resolved, 4, That these resolutions be recorded in the minutes of Presbytery, and a copy of them forwarded to the family of our deceased President.” [Records of the Presbytery of Westchester, vol. II, pp. 158-9.]

September 24, 1873, Presbytery voted to print abstracts of its minutes under the direction of the stated clerk. April 21, 1887, they resolved:

“1. That the minutes be printed in full, and that a copy be sent to each minister and elder under the care of the Presbytery.

“2. That one printed copy, duly authenticated by the signature of the Stated Clerk, be preserved as the permanent record of the proceedings of the Presbytery.

“3. That such copy be sent to the higher court for review.” [Records of the Presbytery of Westchester, vol. II, p. 396.]

This record was sent to the Synod of New York, October, 1888, for revision and approval. On the recommendation of the committee to which it had been referred it was approved. Later, at the same meeting, objection was made

that the minutes were in print. Previous action was reconsidered and the following minute was adopted :

"Whereas, the Presbytery of Westchester presented its minutes in a printed form, and this form has not been distinctively authorized by the Assembly in the case of Presbyteries; and

"Whereas, the Synod approved the minutes of the said Presbytery; and

"Whereas, doubts were expressed by a considerable minority, as to the constitutional right of Presbyteries to present their minutes in this form;

"Therefore, the Synod of New York respectfully overtures the General Assembly to make a definite deliverance as to whether the principle established in relation to the records of Synods, Minutes of 1884, page 79, does not apply to those of the Presbyteries also." [Minutes of the Synod of New York, 1888, p. 44.]

The answer of the General Assembly is as follows :

"Your Committee recommend an answer in the affirmative; and to say that all our Church courts may follow the same rule, only observing with care :

"1. That the minutes be fully and accurately kept and recorded.

"2. That they be preserved in volumes, and not left to separate pamphlets, and be carefully paged.

"3. That they have blanks left for corrections and approval.

"4. That the minutes of every meeting be duly authenticated by the written name of the Stated Clerk, or some other officer appointed to authenticate them." [Minutes of G. A., 1889, p. 101.]

An act of incorporation was secured from the Legislature of the State of New York in 1872. It is as follows :

"AN ACT to incorporate the Trustees of the Presbytery of Westchester.

"SECTION 1. The Presbytery of Westchester, in connection with the General Assembly of the Presbyterian Church in the United States of America, having designated from its membership the following persons, to wit : Charles W. Baird, Rollin A. Sawyer, Nelson Millard, Anthony R. Macoubrey, Alexander S. Twombly, Eliphalet Wood, Gilbert B. Sarles, Joseph Banks, and Edward Wells, citizens of the United States, to be Trustees in their behalf, the said persons and their successors to be from time to time appointed by said Presbytery, are hereby created a body politic and corporate by the name of the Trustees of the Presbytery of Westchester.

"SEC. 2. The said corporation shall, in law, be capable of taking for religious and charitable purposes, by gift, devise, bequest, grant, or purchase, and of holding, conveying, and otherwise disposing of the same, from time to time, all real and personal estate now held for the benefit of said Presbytery, or which hath been, or may hereafter, for the purposes of said Presbytery, and in the protection of its charitable or religious purposes, be given, devised, bequeathed, or granted to the said corporation by its name, or to the said Presbytery, or for charitable and religious uses thereof, or which may, in

any manner, have accrued, or shall accrue from the interest, income, or use of such real and personal estate, provided that the yearly income received from the property of the said corporation shall not exceed ten thousand dollars (\$10,000).

"SEC. 3. The management and disposal of the affairs and property of the said corporation shall be in the hands of the said Trustees, and their successors in office from time to time; and which Trustees shall hold their offices at the pleasure of the said Presbytery, and all vacancies shall be filled by the said Presbytery.

"SEC. 4. The said corporation shall possess the general powers, rights, and privileges, and be subject to the liabilities and provisions contained in the 18th chapter of First Part of the Revised Statutes, so far as the same are applicable, and also subject to the provisions of Chapter 360 of the Laws of 1860.

"SEC. 5. This act shall take effect immediately.

"(Passed May 11, 1872; ch. 644, Laws of State of New York, vol. 2, page 1528.)"

PERMANENT OFFICERS.

STATED CLERKS.

<i>Name.</i>	<i>Date of Appointment.</i>
1. Rev. Ezra F. Mundy,	October 4, 1870.
2. Rev. Carson W. Adams,	January 18, 1881.
3. Rev. William J. Cumming,	April 21, 1886.

PERMANENT CLERKS.

1. Rev. George W. F. Birch,	April 21, 1886.
2. Rev. John H. Eastman,	January 17, 1888.

TREASURERS.

1. Rev. Ezra F. Mundy,	October 5, 1870.
2. Rev. Carson W. Adams,	January 18, 1881.
3. Rev. George W. F. Birch,	April 21, 1886.
4. Rev. William J. Cumming,	January 17, 1888.

HISTORIANS.

1. Rev. Charles W. Baird,	
2. Rev. William J. Cumming,	April 21, 1887.

TRUSTEES.

<i>Name.</i>	<i>Date of Appointment.</i>
1. Rev. Charles W. Baird,	May 11, 1872.
*2. Rev. Rollin A. Sawyer,	" "
3. Rev. Nelson Millard,	" "
4. Rev. Anthony R. Macoubrey,	" "
5. Rev. Alexander S. Twombly,	" "
6. Elder Eliphalet Wood,	" "
7. Elder Gilbert B. Sarles,	" "
8. Elder Joseph Banks,	" "
*9. Elder Edward Wells,	" "
10. Rev. Evert Van Slyke,	April 17, 1873.
*11. Elder Uriah Hill,	" "
*12. Rev. Richard P. H. Vail,	January 21, 1879.
*13. Rev. Thornton M. Niven,	April 20, 1887.
14. Rev. Isaac L. Kip,	" "
*15. Elder William H. Parsons,	" "
*16. Elder Thomas G. Ritch,	" "
*17. Elder Benjamin Weed,	" "
*18. Rev. John E. Bushnell,	January 15, 1889.

The salary of stated clerk was fixed, October 5, 1870, at \$40 per annum. April 22, 1874, it was made \$100. April 21, 1886, a change was made, and the office of Permanent Clerk created. The salary of the Stated Clerk was reduced to \$75, and that of the Permanent Clerk fixed at \$30.

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CORRIGENDA.*

Page 5, line 7, *after Sabbath insert* ”.

“ 18, lines 11 and 27, *after Edmund Ward read 1727-1729.*

“ 24, “ 13 and 24, *read Boudet or Bondet.*

“ 25, line 3, *for house read home.*

“ 31, “ 24, *insert* [Minutes of the Presbytery of Dutchess County, pp. 1 and 2.]

Page 32, line 26, *insert* [Minutes of the Presbytery of Dutchess County, pp. 4 and 5.]

Page 32, line 33, *insert* [Minutes of the Presbytery of Dutchess County, p. 5.]

Page 33, line 6, *for 1862 read 1762.*

“ “ “ 12, *after Rumbout insert* “ “

“ “ “ 25, *for Nov. 24 read Nov. 25.*

“ “ “ 39, *for June 17 read June 18.*

“ 34, lines 24 and 44, *for Oct. 11 read Oct. 12.*

“ “ line 40, *for 1774 read Oct. 1773.*

“ “ “ 41, *for 1863-1763 read 1763-1767.*

“ “ *after Charlotte Precinct, for May 12 read May 2.*

“ 35, *after Presb. Providence, for May 12 read May 2.*

“ 36, line 18, *insert* [Minutes of the Presbytery of Dutchess County, p. 43.]

Page 37, line 21, *for Rondout read Rumbout.*

Page 41, line 28, *insert* [Minutes of the Presbytery of Dutchess County, pp. 90-1.]

Page 42, line 14, *insert* [Minutes of the Presbytery of Dutchess County, p. 94.]

Page 46, line 23, *insert* [Minutes of the Presbytery of Dutchess County, pp. 124-5.]

Page 47, line 31, *insert* [Minutes of the Presbytery of Dutchess County, p. 137.]

Page 49, line 1, *after Virginia insert a comma.*

*The author is responsible for most of the errors and all of the omissions, to which attention is here called. While, perhaps, they are not of great importance, yet accuracy and completeness demand that the corrections should be made.

Page 50, line 37, *insert* [Minutes of the Presbytery of Dutchess County, pp. 130-133.]

Page 52, line 24, *for* pastors *read* pastor.

" " " 25, *for* Warrick *read* Warwick.

" 53, " 7, *for* John Minor *read* Jehu Minor.

" 56, " 32, *for* May 13 *read* Sept 4.

" " last line, *omit* 4 *after* Sept.

" 57, line 1, *for* 1813 *read* 1812.

" 64, last line, *for* Cornwell *read* Cornwall.

" 65, line 14, *for* Feb. 23 *read* Feb. 24.

" " " 30, *for* Sept. 27 *read* Sept. 28.

" " " 42, *for* June 3 *read* June 4.

" 66, " 11, *after* Knight *insert* S. S., Sing Sing.

" 67, " 16, *for* 1810-1812 *read* 1810-1811.

" " " 22, *for* May 8 *read* May 9.

" " " 23, *for* May 13 *read* May 14.

" " " 26, *for* Stamford *read* Stanford.

" 68, " 6, *for* Nov. 18 *read* Nov. 19.

" 69, " 32, *for* Stamford *read* Stanford.

" 89, " 3, *for* October 17 *read* October 18.

" 93, " 14, *for* 10 *read* 18.

" 99, *above* Robert Chapman *insert* Robert Porter, S.S.

" 100, line 34, *for* Freeman *read* Truman.

" 103, " 15, *for* July 24 *read* January 24.

" " " 26, *after* Nathaniel *insert* S.

" 104, " 5, *for* Apr. 20, 1842, *read* Oct. 1841.

" " " 23, *insert* S. S., Croton Falls.

" " " 24, *insert* S. S., Croton Falls.

" " " 44, *for* 1760 *read* 1860.

" 105, " 34, *for* Apr. 1859 *read* Apr.-Sept. 1859.

" " " 38, *for* Sept. 1833 *read* Apr. 1831.

" " " 40, *before* 1832 *insert* May-Sept.

" 106, *to list of Pastors and Stated Supplies of Lower Greenburgh add* David Remington, S.S., May, 1831-Jan., 1832.

Page 106, line 34, *for* Aug., 1832, *read* May, 1832.

Page 107, *to list of Pastors and Stated Supplies of West Farms add* George Stebbins, S.S., 1828, and William Gray, S.S., 1835.

Page 108, *to list of Pastors and Stated Supplies of South East Center add* Winthrop Bailey, S.S., Dec. 1853-June 28, 1854.

Page 109, *to list of Ordained add* James R. Davenport, Oct. 13, 1836; Alexander Leadbetter, January 13, 1837; Robert W. Orr, Nov. 22, 1837; Edward D. Bryan, Oct. 9, 1838; Henry G. Livingston, Aug. 20, 1845.

Page 119, line 8, *for* of *read* embracing.

" 131, " 21, *for* 332-3 *read* 382-3.

" 144, " 24, *for* Aug. 12, 1857, *read* Aug. 2, 1857.

" " next to last line, *for* Geo. T. Goodhue *read* Geo. F. Goodhue.

" 145, line 31, *for* Dec. 13, 1869, *read* Dec. 26, 1869.

" 146, " 10, *for* July 1, 1861, *read* January 1, 1861.

Page 146, line 15, *for* Geo. T. Goodhue *read* George F. Goodhue.

" " " 36, *for* Dec. 13, 1869, *read* Dec. 26, 1869.

" 147, *to list of Ordained add* Roswell D. Smith, July 26, 1864.

" 150, line 35, *for* T. *read* F.

" 160, " 24, *for* last *read* least.

" 166, " 25, *for* July 16 *read* January 16.

" " " 27, *for* Tracey *read* Tracy.

" 167, " 9, *after* Charles E. Lord *insert* S.S., Hug. Mem'l.

" " " 24, *for* 1878 *read* 1887.

" " last line, *for* Cleveland *read* Cleaveland.

" " foot note, *before* Dismissed *insert* †.

" 168, line 3, *for* Murdock *read* Murdoch.

" " " 17, *for* 1856 *read* 1886.

" " " 37, *after* June 21, 1887 *insert* *Sept. 26, 1889.

" 169, " 31 *for* Roderic *read* Roderick.

" " next to last line, *for* Cleveland *read* Cleaveland.

" 170, line 27, *for* Cleveland *read* Cleaveland.

" 171, *in list of Pastors and Stated Supplies of Darien insert below*

Edwards P. Cleaveland, Edward T. Bromfield, S. S., 1882-1886.

Page 171, next to last line, *after* June, 1888, *insert* May 29, 1889.

" 173, *in list of Pastors and Stated Supplies of Peekskill, 2d, insert*
Julius L. Danner, S.S., 1880-1881.

Page 173, *for* Damarest *read* Demarest.

" " *for* David Murdock *read* David Murdoch.

" 174, *for* Anthony B. Macoubrey *read* Anthony R.

" 175, line 19, *for* Feb. 1, 1889, *read* Feb. 3, 1889.

" " *for* Matthew T. Adams *read* Matthew T. Adam.

" " *in list of Pastors and Stated Supplies of West Farms insert* Wil-
liam Gray, S.S., 1835-6.

Page 175, line 44, *for* Apr. 22, 1874, *read* May 13, 1874.

" 176, " 18, *for* Jan. 1878, *read* Jan. 1875.

" 189, " 22, *after* New York *insert* and New England.